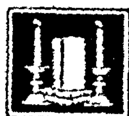
FIRESIDE TALKS

BY THE

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PREFACE

I AM glad that Messrs. Mowbray have taken the initiative of republishing in cheaper form some of my books of Broadcast Addresses. All of these little books reproduce addresses broadcast from S. Michael's, Chester Square, and elsewhere during the past eleven years.

These addresses have made us many friends, and that comes of their extreme simplicity. The task of the preacher at these Broadcast Services is to use, if he can, a human touch and to deal shortly with some of those problems that worry people day by day. If in a few of these talks that has been done, I am most grateful for the privilege of attempting it.

To the B.B.C. I would offer again my sincere thanks for innumerable courtesies during these years, as also to my publishers, who are always thoughtful of what best can be done in reproducing these addresses in print. I would only add that they are printed as they were spoken. To all those who read them I would send my sincere good wishes.

W. H. ELLIOTT

S. MICHAEL'S VICARAGE
CHESTER SQUARE, S.W.1

May, 1938

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FIRESIDE TALKS

ON PEACE OF MIND

LET us consider together some of the things that belong unto our peace. I am thinking primarily of that peace of mind which makes such a difference—in fact all the difference—to the lives which you and I live as individuals. Without that peace of mind life is a very weary business, as I dare say you know quite well. But with it we can face almost anything.

Yet how shall a man in a world like this be at peace with himself? How can he hope to banish from his thoughts even for a day those cares and anxieties and fears that seem to belong so inevitably to the conditions of human life? Well, I want to be quite candid on this matter and I tell you that he simply can't do it. I mean that he can't get rid of those things by an act of will, however strong his will may be. That is where so often we make a great mistake. We tell each other often enough not to worry. We go further and point out that worrying never yet did anybody any good. All that of course is true and we know it to our cost, but it does not stop us worrying in the least bit. Possibly

for an hour or so, we can twist our minds to something else and so escape just for that brief respite from the anxiety that has been haunting us. But when we come back, as we must come back, to life as it is, there is that anxiety again, waiting for us and perhaps accompanied by other worries more evil than itself.

When I put it that way, you may be reminded of the parable that Christ spoke about the man who tried to cast out of his heart a devil. He made a great effort and for the time being seemed to have been successful, but later on the devil came back with seven others, and the last stage of that man was worse than the first. Now the stupidity of that man was obvious, or rather I should say that it became obvious when Christ had made it plain. The casting out of the devil was wise and right, but the heart left empty was nothing less than an open invitation to the same devil and his friends to return.

Emptiness is not virtue. Be very sure of that. And peace of mind is something more than the absence of worry. The Christian way of living is always positive, never merely negative. Its duties are not to be summed up in a list of moral prohibitions—'Thou shalt not.' Those moral prohibitions must be joined at once to a list of moral injunctions—'Thou shalt!' It does not do to leave the heart of man swept and garnished or to imagine that there is any Christian merit or

even safety in a life that is colourless and empty. You cannot get rid of the bad, definitely and finally, except by bringing in the good. In most cases it is the attempt to bring in the good that pushes out the bad—since there can never be room for both—by 'the expulsive power of a new affection.'

So in a time of anxiety we want something more than a resolve to stop worrying. The question is this. If we are going to turn worry out, what are we going to put in its place? The only thing of course that we can put in its place is faith. If you and I could really believe in God and trust in God, as we say that we do, being quite content to feel that, whatever happens, we are in His hands, our worries would just vanish. Faith and worry can't live together for long. When we are over anxious, the only explanation, as Christ so often pointed out, is that our faith is exceedingly small.

What we have to do then is to challenge ourselves about our faith. Do we believe or do we not? If we do believe, then let us live simply and trustfully in the light of it. Let us open our hearts to it and let it take possession of us. For, mark you this, unless and until it does take possession of us we are not safe for a moment from those devils of fear and apprehensiveness that are always ready to enter into us and dwell there.

But faith means more than what we should call a simple trust. Faith in God involves a

conscious and deliberate loyalty to the will of God. The two are inseparable. We cannot believe in God unless we desire above all else that the kingdom of God and His righteousness should come first with us, and, so far as we can help to advance it, with all mankind throughout the world.

We all have our own interests—our security, our health and happiness, our hopes for the future and what it may hold for us and for our children. These are not in themselves selfish interests. Indeed they are legitimate and natural and good. But they must not come first. Even an 'enlightened self-interest' (to use the delightful modern phrase), by which I suppose we mean a broad-minded interest in ourselves with some recognition of the rights of others, must not come first. We must seek first the kingdom of God and His righteousness, the Fatherly rule of God in our own lives first and beyond ourselves throughout all life everywhere, and then, Christ said, all these other things, these necessary and desirable conditions of our well-being and happiness, shall be added unto us.

Peace in the heart of man or in the great world in which he lives is something more than the absence of worry or even war. And it is that something more that we are to seek now and first. God give us grace to seek diligently and patiently until we find it.

ON THE PROBLEMS OF LIFE

I WANT to say a word about some of the letters that come to me from people in all sorts of places who join with us in this service. As you can imagine, I have not much chance of dealing with letters just now, but I do my best.

Well, so many of these letters bring me problems, problems of life and of death, problems of God's dealing with man and of our dealings one with another. I can't solve these problems. I don't suppose that anybody can. Now and again of course there is something that can be said to cheer and help. But the problems are still there.

Don't you think that we ought to expect life to be full of problems? It is a very dark world that we are in and we can't see our way very far. And just because the world is like that we can't get on for a single day without a Guide. We don't know which way to turn here and now. As for the future, even to-morrow, it is all a mystery. We may make our plans, but they are provisional plans every one of them. Each morning when we wake up we are face to face with the unknown.

I wonder if that worries you. Some folk of

course want to understand everything. Like children they are brimful of curiosity. They are always asking 'Why.' All of that is right enough. In fact it is his inquiring mind that has given to man the place that he occupies in the universe. It may be that a friend of mine was stating a big truth in a few words when he said, years ago, that the main difference between man and the animals lies in man's power to ask a question. We live and learn—by asking questions. And we can never be wrong by asking some of those questions about God Himself.

But it is rather foolish of us to expect all our questions to be answered. If they were answered, if we could understand everything about life and death, what every little bit of it means, and how it all works together for good, how very wise we should be even in our little three-score years and ten. I think that our faith would suffer badly, for we should all fee very independent, quite capable of looking after ourselves, with no need of a Guide at all. What room is there for trust where everything is plain and easy, quite certain and definitely proved? I think also that our prayers and worship would suffer. The wisdom of man is already his greatest danger. If he knew all, he would end almost certainly by denying any God that was not made in an image very like himself.

The real trouble about the mysteries of life is not with God but with ourselves. It is not

that God is unwilling to tell us, but that we can't take it in. There were many things about which Christ was silent, because, as He said to the Apostles, 'Ye cannot bear them now.' You parents can enter into that feeling of restraint easily enough. You may have a tiny child in your own home, and that little one may be asking you questions, as boys and girls do, every hour of the day. But can you answer them all? I am quite sure that you can't. Now and again you can explain a simple thing without much difficulty, though even then you have to find the very simplest of words. On the other hand, how often you are beaten, not because you don't know the answer, nor because for any reason at all you are unwilling to give it, but because the little one just would not understand. So you say, 'You will know all about that when you grow older.'

Don't you think that it is very much like that with God in His dealings with us as a Father? After all, we are not half as wise as we think that we are, not half as grown-up as we think that we are. The gap between a father and his boy is rather a big gap when it comes to talking easily of the deeper things of life. But what is that to the unfathomable gulf between our little lisping human wisdom and the vast inscrutable wisdom of the Immortal invisible God?

Let us remember, then, that we can never take in the eternal wisdom of God. It would

be as easy for a small boy with a shell to empty the sea. And let us remember too that we can never care as much for anybody or love as much as God cares and loves. If only we would realize that, some of our questions—about our friends and about ourselves—would never be asked at all. We should rest ourselves in the love of God. We should leave that problem with Him, and trust Him to work it out for us in His own way and in His own time.

He knows, of course, that there are problems that weigh down heavily upon us and make us very weary. He knows that there are questions that come sometimes hot and fierce out of a breaking heart. Did not Jesus Christ Himself on the Cross cry with a loud voice, 'My God, why?' But for Him the sting of that last bitter word 'Why' was taken out by the faith and peace of that first little word 'My.' If we are sure of God, you and I, we can be sure of life, in spite of all the darkness and mystery that hang all about it. If God is our Father, we can be His children, happy to feel His everlasting arms beneath us and well content to trust.

ON THE GUIDANCE OF GOD (I)

I WONDER how many of you really believe in the guidance of God in the practical affairs of life. We say of course that we do, and speak to Him in our prayers as 'our Ruler and Guide,' just as the children think of Him always as the Good Shepherd, the Pathfinder, Who goes on in front of them and leads them out day by day along tracks of which they know nothing to the pastures that are green and to the waters that are still and full of comfort. But do we really believe it? Do we, as a matter of fact, put it into practice? Is our faith in God deep enough and strong enough to give us that amount of trust? If we have trusted in Him in that sort of way, looked to Him to show us what to do and how to do it, leaned hard on His providence and love, have we found (putting it crudely) that it works?

You can see, all of you, at once what a difference a faith like that must make in any man's life, if only he can get it. Here we are, like Martha, worried and anxious about many things. Some of them, no doubt, are little everyday things that we shall solve quite easily in a week or two by patience and common sense. But others of them are really big, much too big

for us to cope with. We can't see our way through them at all. We just don't know what on earth to do. If it is a great personal anxiety, we come quite soon to the point of despair and wonder what is to become of us. In any case we give ourselves up to worrying about it. The thing, whatever it is, goes round and round in our tired minds twenty times in an hour. We lie awake at nights and think about it. But the more we think the more complicated and difficult it becomes. And I wonder how many of us have faith enough to wait quietly and confidently there—at our wits' end—for God to come and meet us and speak to us and show us by the cross roads which way we ought to go.

If our faith were equal to that, we should not worry very much about anything. Problems would come, of course, as they always will come, and we should do our thinking about them and use our brains to the utmost of our ability. For we are not babies after all. We don't want God to carry us through life. We must do our bit and try to walk upon our own feet. God will never do for us what we are too lazy or too childish to do for ourselves. But, having done all that, we should leave it trustfully to Him. We should believe that in ways beyond our knowing He will lead us on, and that in following Him as our Guide we shall be safe We should feel perhaps, as the Psalmist did, that when night comes God will give us the wisdom and the strength that we need even

while we sleep, that in those silent hours He will take up the tangled threads of our thinking, unravel them for us, and give them back to us straight and clear in the morning. And in the daytime we should be on the lookout for something somewhere of God's doing by which and through which He will show us in our anxiety what His will is and what He would have us do.

Well, that sort of faith is worth having. I hope that you yourself have it. It seems to me quite fundamental to any sort of vital religion. It is the only faith that can give us peace of mind in lives like ours. And, after all, what is the good of saying that we believe in God at all, if, when troubles and trials come to us, we cannot trust Him?

Obviously this is much too big a subject for one little talk, and I want to go on with it, all being well, next week. But for to-night let me say two things. One is that the clearest truth in the New Testament is that Christ asked just this simple and childlike faith from those who followed Him. They were not to be over-anxious, He said, they were to trust God more. Their worries and despairs were due to one cause always—lack of faith. Real faith could remove mountains. Real faith, even if it were only as a mustard seed, could laugh at impossibilities, could dare and do far beyond what seem to be the limits of our human strength, could come out triumphant even from those dark and perilous valleys that are full of doom

and of death. That, as you know, was how Christ looked at life. That also was how Christ Himself lived His own life. And it is only by accepting that, as I think, that we can call ourselves Christians to-day.

Then I want you to remember that we have learnt something at least from our own human experience—perhaps more than we imagine. Thousands and thousands of people in every age—all of them people who would laugh if you called them saints—have felt that there is something very uncanny in life. Things do happen very strangely and unexpectedly sometimes. I don't mean merely accidental things, but things that look and feel as though there is a Mind behind them that is much greater and wiser than our own. Don't you get that feeling sometimes—the feeling of being led? When you sit quiet and think and look back upon the bygone years, don't you begin to wonder how and why life has worked out as it has?

The turning points, for example, the decisive moments, what were they and where were they? Did you know what they were at the *time*? Did you yourself give much thought to them? How could you? How could you possibly tell that the letter that came unexpectedly one morning or the chance meeting in the street or the casual conversation with a friend or the introduction at a party would mean so much to you? You could not tell, yet along

paths like that where you could see little or nothing you have been led, until you have come out into the place where you are standing now. Things have worked out in a most extraordinary way, don't you think? You could never have worked them out for yourself. You have used your wits and made your choices, and all of that has affected your life profoundly—in fact those choices have made you what you are—yet nevertheless that path of yours has been much too winding and too narrow at times for you to find your own way. If you will look closely you will see footprints beside your own. I think so. We will leave it there for to-night. As you can see, there is much—very much—to be said for a simple and trusting faith.

ON THE GUIDANCE OF GOD (II)

I WAS speaking last week about the guidance of God in the affairs of everyday life, both big and small, and I was asking whether as a matter of fact there are so very many of us who believe in it. We say that we believe, of course, but if we go on worrying as we do that belief must be very shallow and weak.

Well, if we really want to think all this out, the first thing is to make sure that we are willing to be guided. You may remember the quaint Eastern proverb: 'The camel driver has his thoughts and the camel he has his.' Under those conditions both of them—the camel and the camel driver—soon come to a full stop.

The same sort of thing happens quite often in a home when a father is trying to give some advice to his boy—I mean a boy who is old enough to begin to feel a little bit independent. The boy may listen in silence and with some show of respect, but if his mind is not in tune at all with his father's mind, if he is determined in any case to do as he likes and to go his own way, then the talk between them is wasted time and nothing much will come of it. What goes into one ear, as we say, will go out of the other.

I am not sure that some of us are not in that

same intractable mood when we seek out a friend and ask for his advice. Really and truly we don't want advice at all. What we do want is somebody who will say Amen to what we have decided already to do. There would be some help perhaps in that, especially if there is a little voice speaking within us that makes us uncomfortable when we hear it. Anyhow we have made up our minds, and the only advice that we are prepared to accept is of the sort that agrees entirely with our own wishes and wills.

Now am I right or wrong when I suggest to you that very very often we treat God in the same way? I am afraid that many of our prayers are impudent and presumptuous, though we don't mean them to be so, just because it is we who do all the speaking and it is we who tell God quite definitely what we want done. And our faith takes the form of expecting God to do it. We make the plans and look to God to help us to carry them out. But how can God guide us at all if we think of Him like that and approach Him in that way? We are not willing to be guided. We want to choose our own path, and it is just as well that we should know it.

When Father Stanton lay dying, his last whispered words were, 'If He wills it, I am willing.' That is the true attitude for us, both as we pray and as we live, but it is not so easy to adopt it.

There are times of course when we do bring

a worry or a problem to God in our prayers, not knowing at all what we ought to do. At such times we do seem to have an open mind, ready to be guided. But have we that open mind even then? We have only to sit back quietly in our chairs for a moment or two and ask ourselves a few plain questions in order to see that our minds are not open at all. What would Jesus Christ do if He were here in my place? What would He say? How would He choose? How would He treat this person or that who is linked up with my worry?

Questions of that sort almost answer themselves many and many a time, but the answers too often are not what we want. They point to an ideal that seems far too high for us. They hint at the impossible for which we have far too little strength. They suggest to us humiliations and risks and sacrifices from which we shrink at once. They urge us along a path; stony and steep maybe, at the sight of which we turn away, though there are on it footmarks of One Who has gone there before.

Can we say then that we have an open mind? Are we prepared for that sort of guidance? It is a hard question, I know, but it is a vital question. How much do we really mean in the Lord's Prayer, when we say, 'Thy will be done, in earth as it is in heaven'?

Passing on from that, I do feel that the guidance of God all through the day in anything and everything that we may have to

decide or do depends very much upon whether we take the trouble to realize that God is with us all through the day. So many of our doubts and difficulties would vanish if we made a bigger effort in the practice of the presence of God. That again sounds very difficult, for most of us are very busy all through the day. It is as much as we can do to find time for our hurried prayers in the morning and in the evening. So we say, though we can find time more easily than we think for things that we want to do, hours very often and not minutes.

There are open churches everywhere. We could slip in for a few quiet moments, if we liked, and those quiet moments would make all the difference. Apart from that, we could quite easily make a habit of pausing for a moment of silent recollection—before making a decision, before answering a letter, before beginning an interview, before crossing a threshold, going out or coming in. Why not try that at least? It would make the presence of God very real to you before long. And it would make the guidance of God something more to you than a pious Sunday theory and nothing less than an hourly refuge and strength.

One word more. In our prayers, especially perhaps in the morning, need we get up off our knees when we have said all that we have to say? Is it not possible that there and then, if we were quiet awhile, not speaking but listening, God might have something to say to

us? There are two sides to a conversation and there are two sides also to prayer. Have you ever thought of that? 'Speak, Lord, for Thy servant heareth.' I wonder what would happen to us in our prayers if we ended them with those words, and then had the patience to wait.

CHRISTMAS EVE

WELL, my friends, here at last is Christmas Eve, and never was a tired old world more glad to find it. I don't know how you feel, but to me it seems as though we have all come a very long way since this time last year. Life has made most of us rather humble and we are not very likely to compare ourselves with the Wise Men who came to little Bethlehem long years ago. But we can understand something of the weariness of their journey, for there have been ups and downs, God knows, on *our* road, and we have had to face all sorts of weather, storm clouds and storms, mists and fog, rain and cold. All these in mind and heart we have known and felt. So, as I have said, if those Wise Men in their journeying were weary we can share that very weariness. I only pray that on this Christmas Eve we may be allowed to share at least a little of their faith and of their joy.

There is a lovely spirit abroad to-night. At this moment there is not very much that people would not do for each other, if they knew how. Somehow one touch of Christmas makes the whole world human and kin. So often we are inhuman. We try to live for ourselves far too

much, and only now and then do we stop to think of the other man, how he feels about it and what life means to him. We like to think that in this way and that way we are a little different from ordinary folk, perhaps even a bit superior to them, and we talk of them indeed as we might talk of pawns in a game or coins in a bag, things to be numbered and labelled as things are numbered and labelled, though in this case the labels bear the *names* of races, religions, political groups, social standing, and so on. And we forget that all the time all of us are human, men and women warmed by the same sun, chilled by the same frost, hurt by the same wounds, subject to the same temptations, grieved by the same sorrows and cheered by the same joys. To-night we know that. We can see beneath the surface. Appearances no longer deceive us. Whatever clothes we wear, whatever looks we have, whatever work we do, whatever money we earn, we are all human. We belong to one family, for God is one and He is the Father of us all. And that of course is why on this night we are full of fellow-feeling, just as God Himself on the first Christmas night became one of us that we might for ever be one with Him and with each other.

You can see, I expect, what a blessing might come to this anxious world out of this warmth of goodwill. So far as we can see, the greatest blessing that can come to us and to our children is peace. We long for it. We pray for it.

But the Christmas promise of peace is to the men of goodwill. So the angels sang and so it must always be. Without goodwill, sincere and active goodwill, there can be no peace worth the name. Never let yourself think that a mere truce in human malice and resentment is peace. It is not. Never be so foolish as to suppose that to have some guarantee of security for life and property is peace. That certainly is worth having, if you can get it, but it is not peace. Peace can only come to us when we have made room for it in our noisy and crowded lives, and that we can only do by turning out as many as we can of our mutual suspicions, our obstinate prejudices, our ancient feuds, our grudges, our jealousies, our hates, and our fears. And I am certain enough that we can never hope to do that except by the overwhelming pressure of a new faith, a new hope, a new goodwill, and a new spirit striving to enter in.

Open your minds and hearts, then, to this spirit of Christmas, and pray God that it may bring to us all at the end of rather a dark and difficult year not merely an hour or two of jollity but the first glimpse, like a glow of dawn upon distant hills, of real human understanding and co-operation and peace.

It is only a very little world that we have to live in, after all, and every year crowds us more closely together. There is plenty of room for us all if we only feel about each other as we should. There is room for a family of almost

any size. There is not room for a population where the most that men will do is to think of themselves singly or in groups and nothing of the whole. That is the decisive thing. It may be, for all that we know, that this is a decisive moment. I am glad that it is Christmas Eve.

Let us find time to-night and to-morrow, as we keep this feast together in our homes to be thankful for all that home life means. There are times—too many times—when we take it for granted, when day by day we accept love and loyalty offered in the most unselfish devotion with no response at all but a churlish silence and with no thought of gratitude or thanks. To-night we remember. All you mothers and fathers, busy even now with parcels and stockings for the youngsters who are sleeping or ought to be sleeping upstairs—you know where your treasure is. And where your treasure is to-night there, I am certain, will your hearts be also. Keep your hearts there when Christmas Day is gone. If there is any misunderstanding anywhere, have done with it. We are all human, as I have said to-night more than once, and we have all of us very much to be forgiven. Therefore forgive as well as give on this night if in your heart there is any remembrance at all of any one who may have trespassed against you.

ON FACING TROUBLE

IT may be the winter or it may be the weather, or it may be neither, but whatever the reason of it is, I have rarely come across so many people in trouble and distress of mind as I have during the last few days. Sometimes it is a bit hard for a parson to keep cheerful because, apart from problems in his own life, his mind is always full of the troubles of other people. And indeed it would seem to be a very dark and dreary world, were it not for the fact that a parson, more than most men, has every chance of seeing the other side. However, I do feel to-night that I must try to say a word that may cheer and comfort some of the thousands to whom life at this moment is very far from easy.

Many of you know only too well what it feels like to be haunted day and night, bothered and worried and perplexed, by some problem, some task, some responsibility, which after hours and hours of thinking you simply cannot see your way through. How can I be of any sort of help in a case like that? Well, for one thing it is of no use to become bitter or resentful about it. You, my friend, are not the only one. If you only knew, as none of us can ever know, what is going on in the minds of millions all

around you to-night, you would feel at once that you are not fighting a lonely battle, but that what is pressing upon you and hurting you is only part of a mighty conflict, in which sooner or later all mankind must have its part, and bear, each in his own corner of the field, the share of hardship that belongs to us, as good soldiers of Jesus Christ, in this life that we have to live. That is some consolation anyhow. What makes suffering of any kind, in pain of body or in torment of thought, almost intolerable is this sense of loneliness. To feel as one with others —millions of others—makes it easier to endure.

Then I think that we must get it clear in our minds that there are many problems in life that we can't expect to see through. Perhaps we shall in time or perhaps we must wait till time lengthens out into eternity. You have your faith and that faith will be to you, as it was to the Psalmist, a lantern unto your feet. You see what that means. It will give you light enough for the next step that you should take, but it will not illuminate in a flash the whole of the landscape and show the road that winds on in front into next week, into next year, into all that future that seems to you so dark.

The great art of life is to get the habit of living one day at a time. Day by day you and I are given our daily bread, the food and sustenance that we want in mind and soul as well as in body, but to-morrow's bread must wait until

to-morrow morning. God does not ask of any man that on any one day he should bear the burdens that belong to weeks or months or years. None of us is strong enough to bear them. If in our restless imagination we attempt it—through our frenzied desire to 'see through' something that is worrying us—we only wear ourselves out and make ourselves quite unable to recognize the duty that lies near at hand and unfit to do it.

Now, when I talk like that, I am reminded of an old childish riddle. 'Why does the donkey look over the wall?' The answer of course is, 'Because he can't see through it.' Observe the sound common sense of this much maligned animal. He finds that there is something in front of him so dark and so thick that it blocks out what he wants to see. So he decides that the only thing to do is to lift up his head, above the obstacle altogether, and try to get a higher point of view. I wish that you and I in our troubles would do the same. If only we would think less of the troubles themselves, how they thwart us and hurt us and shut us in, and think much more of life and its eternal meaning, of the merciful purposes of God that work themselves out for our good in time, of the sunshine that will come when the clouds have rolled away and of the joy and content that await us most surely round some far corner, if only we can hold on and be brave and faithful now—why then there would come to us some-

thing of that strange and sudden peace that came to S. Paul, who reckoned the sufferings of this present time not to be compared with the glory that later should be revealed in us, something too of that deeper peace that always upheld and sustained Christ Himself, Who for the joy that was set before Him endured the Cross, despising the shame.

I think that it was Bishop Masterman who said that, 'God often comforts us, not by changing the circumstances of our lives, but by changing our attitude towards them.' That is profoundly true. I have sometimes looked in vain for happiness and hope and contentment where I thought perhaps that I might find them on warm and sunlit banks, that surely, as I said to myself, should be the home of the loveliest things in life. And I have found them often instead, strong and sweet and fragrant, in stuffy little basement rooms, in lives so plainly marked with pain and grief and hardship that it seemed almost cruel and unfair to look for any beauty at all. But there it was.

So you, my friends, wherever you may be, with your pain or your problem or your trouble, will make the best of it. Don't let yourself think that God sent it to you, for I am sure that He did not. But nevertheless, if you will let Him, God will use it, mould it, and shape it, unlovely material though it may seem to be, and make it for you a spiritual treasure, a nobility of soul, most graceful, most comely,

most worthy for His use, and yours for ever, both now and in all the years that are to be.

Making the best of it does not mean just getting through things. It means getting beauty and goodness out of things, especially those that are most unwelcome and uncomfortable, so that when you have got through them you may be in yourself a person finer, stronger, richer than ever you were before.

Remember, though, that it is God Who alone can do that for you and in you, God Who can can see through all these dark things, God Who can plan where we cannot plan, God Who can hold us up when but for Him we must sink down and fall. Let your trust be in Him. Keep faith in Him. Keep touch with Him. Do your best and leave the rest of it, that is far too much for you, to His keeping and His care. And He for His part, in His power and love and mercy, will never fail you.

ON HOME LIFE

PEOPLE sometimes ask me to talk about Home Life. Well, I have done that several times before, as some of you may remember, but in any case I am glad enough to attempt it again, since I do realize of course that services like this go into a great many homes up and down the country, and that in not a few of them our hymns and prayers are used not merely for an act of listening but for an act of family worship. I know of homes near and far where on Thursdays at this evening hour families gather round the fire or round the table with that intent—the father, the mother, and the elder children—to think together thoughts of God, to sing together some of the old familiar hymns, and to consecrate all that goes to make up their life together in the place which for them is home.

We often say that charity begins at home, though when we talk like that we forget sometimes that a potent force like love or charity never ends where it begins. The same is true of religion. It begins at home, but nothing can keep its influence, if it is the real thing, within the four walls of a house. However, what I want to emphasize is this—that one of

the great tests of our personal religion is whether or not it is felt and recognized in the home circle. I always feel that S. John was so profoundly right when he said that where love is God is and that where love is not God is not. And S. Paul too, you remember, when he was writing of those signs and fruits that appear in any man's character as the consequence of the Divine Spirit at work within him, put love first. A loveless life is a Godless life, and no amount of religious profession nor the saying of many prayers can alter a fact like that. It is possible, of course, to believe with the head and therefore to go to church and there to say quite sincerely in prayer or in hymn that we depend upon God—His providence and His love—in every task that we undertake, yet at the same time to disbelieve with the heart, and therefore, in spite of all our profession, to remain selfish and spiteful and bitter and uncharitable to the end. But that is not religion, which is not so much a way of thinking as a way of living, and the proofs of it are never in any words that we speak but in the things that we do to help and to cheer our fellow men and to show them something of the sympathy, the understanding, and the comradeship that they so plainly need.

If that is true, then, home should be nothing less than a sanctuary, made holy by an atmosphere of love and of trust and of fellowship, so real and so abiding that the presence of God

Himself in the midst is often and most naturally felt to be there. And little ones brought up in such a godly place learn religion very easily. They feel it all about them, and the Church, when they go to it, just gives a name and an explanation to what they already know. Teaching by itself is never enough for a child. He may forget what he hears, but he will certainly copy what he sees. I remember many years ago taking a Bible Class of boys in a slum. I talked to them very simply, as I thought, about that great text: 'God is *love*'—but from the first I thought it seemed beyond them and very soon their attention was hopelessly lost. Being very much discouraged I talked it over with an older man of wide experience, who was working with me. I have never forgotten his answer, for it opened my eyes to a tremendous truth. 'How could you expect them to be interested in God Who is Love,' he said, 'when very few of them as yet have any idea of what love is?' Since then I have been certain—and my own experience has verified it again and again—that you cannot argue young folk into the kingdom of God, but you may sometimes love them into it. So there is one reason, among many, why religion begins at home.

Some of you may think perhaps that all this is merely pious exaggeration—an ideal of home life that very few of us can hope to reach. Let me say that we are all very human and that we do very often and very sadly fall short of this

standard of living. The trouble perhaps is that there is only one place on earth where we can be really ourselves, with every pose and pretence and make-believe removed, and that is at home. This being so, it happens too often that after a day of worry and of difficulty, when almost everything has gone wrong and we found it hard to keep our tempers in control, our resentment, our bitterness, our anger, and unhappiness are let loose inside our front doors upon those who waited for our homecoming, though, God knows, such things were never meant for them at all.

We can't be always at our best. We must be at our worst somewhere. It is unfortunate that our worst should come out in home life, for even if it is true that there we are with hearts that understand, we are nevertheless poisoning the deepest springs of life by which we live. It behoves us to try not to take advantage of the love that bears and forbears with us, nor be unmindful of the sympathy that holds us up and the patience that never lets us go.

How cruel we can be to those who come nearest to us, and how easily we can fill their lives with misery and wretchedness and despair. All such sins against love do but crucify the Christ afresh and put Him to an open shame. But on the other hand, how very sweet and wonderful life can be, when we share it, its sorrows halved and its joys redoubled, with those whom God has given us and who are

always trying to make their love and service more than equal to anything that we can strive to give to them.

To be happy at home is the ultimate aim of every man's ambition. So Samuel Johnson said, and he was a very wise old man. If, then, this boon is yours cherish it, reverence it, guard it, and give God thanks for it, humbly and thankfully every day that you live.

ON THE UNEXPECTED

THIS has been a very extraordinary month in the matter of weather. But then of course you never know what to expect, so far as weather goes, in this old country. There may be sunshine in December and floods in July. You never know. Anyhow this English weather does one or two things for us. It gives us something to talk about, and indeed, if only we would see in it a sort of mirror or parable of life, it would give us something to think about. For life itself is full of the unexpected. That of course is part of its charm for us. Every morning we set out into an unknown country. We have never been there before. Nobody has ever been there before. And therefore we cannot possibly tell what we shall see or find before sunset. It is all very thrilling, when you come to think of it. If we did think of it, we might feel every morning as we go downstairs some of the excitement of those ancient mariners who were 'the first that ever burst into that unknown sea.' No doubt it is best to take life more calmly, though it is good at all times to remember that, whatever plans we make—and of course we simply must make

to 'touch wood' every time that a friend asks him how he is and he admits that he is quite well. You may smile at that little illustration and say, 'Well, most of us do that.' I think that many of us do, but isn't a habit so universal likely to mean rather more than we imagine? Of course it goes back to an old superstition, but it also goes forward to a very modern fear and distrust of life. It suggests very plainly that we are a little bit afraid of the unknown that is waiting for us round the corner, especially if at the moment things seem to be going well with us. We suspect the unexpected. We have a feeling that life at any moment may turn traitor, dash from our hands our most cherished possessions, and laugh at us for the fools that we are. I was at a play the other night, and one of the characters—a very old lady talking to a very young boy—said, 'Don't be afraid of life. Take it by the nose or by the tail. Grasp it where the hairs are shortest, and show that you are master of it.' Good advice that was, as you will admit, but how few of us can act upon it. It may be that we are not altogether to blame for our cowardice, for we are living in an age of fear.

I might try to cheer you up by saying that the unexpected which always rather bothers those who are having a good time ought to be a very hopeful thought to those who are going through a bad time. That would be arguing by the law of averages, as we are doing now,

when we say that since we have had such a wet summer we shall probably have a fine August. I don't know that life is subject in any way to a law of averages, though it is easy logic to point out to those who are continually apprehensive and are always anticipating the worst and preparing for it, that things may turnout very much better than they think, since life seems to insist that every one of us shall take his packet of surprises. Why, I read in a very interesting book a week or so back a little story of the Klondyke Gold Rush. It was about a young man—not at all the rough-and-ready sort who do well in a gold rush—who resolved to stake out a claim. He was so clumsy and inexpert that when he tried to cut down the first tree, he missed the tree with his axe altogether and the axe stuck itself firmly in a large stone. But when he came to examine the stone, he found that it was almost solid gold. And you never know—all you people who are in deep gloom and depression to-night. You may strike gold to-morrow. Who can tell?

Nevertheless I would rather have you look at life somewhat differently. It is better to believe in God than to believe in what we call luck. The future in front of us is not all God's doing. A lot of it is man's doing or perhaps our own doing, and that is why it may be a little dark and difficult. But God has a hand in it. How can we believe in God at all unless we feel deeply that He has a hand in it? In that case

surely we can trust life more than we do, since God and no other is the Lord of life and the issues of it are with Him. There is nothing fickle in the being of God. We may mock at Him but He never mocks at us. We may play traitor to Him, but He never plays traitor to us. He is always preparing for us some unexpected good, some glad surprise that is beyond all our deserving. But if we keep God out of our lives we keep out also that which He has in His hands for us. I wonder if you, for example, are always careful in your thoughts and prayers to keep the door open. 'Behold I stand at the door and knock.'

ON THE TRIUMPH OF GOOD

WE have come once again to the evening of Ascension Day—the day in the year when all Christian people everywhere celebrate the triumphant entry of Jesus Christ into the heavenly places, an entry that signifies not only the eternal vindication of the life that He lived but also the sure and certain hope that in the end it shall be good that shall have the mastery over evil.

There were times in that life of Christ, as you know, when even in the eyes of those who loved Him best He seemed a pathetic failure. He had set Himself defiantly against the world and its lusts—the lust of the flesh, the lust of the eye, and the pride of life—with the result that the world had set itself very bitterly and revengefully against Him. He was a marked man, a hunted man, a man doomed, if He persisted in that challenge—to rejection, to persecution, to an end of pain and death. So His disciples saw, and with that in mind they did their best to dissuade Him, to turn Him back if they could from that hopeless battle of His good against the world's evil that began in Gethsemane and ended on the hill of Golgotha. He for His part, seeing their fearfulness, tried to cheer

them and to comfort them. 'Be of good cheer,' He said, 'I have overcome the world.' But when Good Friday came with its empty Cross and the little group of frightened men gathered behind locked doors, it certainly looked as though Christ had been deceived and mistaken, as though it was the world that had overcome Him, as though evil, most brutal and most arrogant, had taken Him, broken Him, and flung Him aside, His life a tragedy, His work a mockery, His ideals of faith and of fellowship and of service trampled rudely under foot by powers that in their decisive overthrow proved far too strong for Him.

Now if the Gospel story had ended there, it could have no hope and no promise for any of us. Indeed there might well have been no Gospel story at all. A few Galilean peasants would have had painful memories of one who had loved them well and from whom they had hoped so much, but those memories would have died with them, and history might have had nothing more to say. Even if that incomplete story had come down to us we could have found in it nothing more than the record of another 'faithful failure,' nothing more than another instance of the way in which might in its insolence conquers right in its meekness, nothing more than another doubt for our troubled minds about the justice of God, if there be a God, Who could permit such a catastrophe to happen in the life of one whose whole trust

was in Him and who served Him to the uttermost.

From any such thoughts as those, with all the gloom and the hopelessness that they bring with them, Easter Day and now Ascension Day most evidently save us. The Gospel story does not end with the Cross. Its last word is not the conversation of the two sad and disillusioned men who walked together to Emmaus—'We trusted that it had been He which should have redeemed Israel.' It ends rather, if indeed it has any ending at all, with a little group of disciples making their way back home from the Hill of Olivet, their faces aglow with new joy and hope, their lips singing gay and gladsome songs, because their eyes had seen a salvation beyond anything that they had hoped—Christ ascending in power and triumph right above the levels of human thought and life, up into the heavenly places to the glory that He had with the Father before the world was. And from that day to this when we say the prayer that He taught us, we add those confident words: 'Thine is the kingdom and the power and the glory, for ever and ever, Amen.'

It is good, is it not, that on this Ascension Day we should take into our souls anew this pledge and assurance of the kingdom that is reserved for those whom we should call the good. The world is by no means sure as yet that goodness will win in the end. We ourselves quite often doubt it. We talk of the

incessant struggle of might against right, and it rarely occurs to us that right is might, that rightness of life contains within it a power that is more than equal to any other force, however formidable, that the world may contain.

Moreover, we see so often around us—even if we have no personal experience of it—the spectacle of good and worthy people, to whom life is very hard, to say the least of it, who in their courage and unselfishness surely deserve something of what we call success, yet get none at all, whose troubled minds know well enough where Gethsemane is and sometimes pass on to their Golgothas. And the world of course laughs, as it always did laugh, and wags its silly head, thinking itself much too clever to give a thought to God at all and in any case much too powerful to prevent Him from interfering in matters that don't concern Him.

Well, we must expect that sort of thing. Christ told us to expect it. But the end will be quite different. It may be delayed but it will be all the more decisive. 'The world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever.' There are saints who cry, 'How long?' like the saints of old, but there are a few, I know, who have a stubborn faith like that of the penitent thief upon the Cross, and who in their every prayer say with a humble and unconquerable hope, 'Lord, remember me, when Thou comest into Thy kingdom.'

ON COURAGE IN DESPAIR

I KNOW that listening to me are some whose disappointments in life have been very many and very bitter. Here and there there may be one or two—in fact I know that there are one or two or more—who after a long and desperate struggle to keep going are wondering whether it is all worth while, whether indeed it might not be better, either in thinking of themselves or in thinking of others, in one way or another to give it up.

Well, if a word of mine counts for anything, I would say at once that in the battle of life there must be no surrender. To begin with, our lives are not our own. They never were our own. Nor can we tell at all what our lives are worth to ourselves, to our friends and neighbours, to the world and to God. It does not do to reckon it all up as the world reckons it or to talk of success or failure as the world talks of it. There is no success in life at all that can compare with the unconquerable spirit of man, face to face with the strongest challenges that life can bring to him, up against difficulty and hardship and temptation in every shape and form, battered, bruised, almost broken, but never beaten, never giving in, confronting

always the worst with the best, with courage, with fortitude, with patience, with unflinching faith, with undying determination, knowing well though wearily that at long last the best must win. That is the true success. And, if I have spoken truly, then the only failure is to give up trying. I know how hard it is for some of you to go on trying, when already you have tried so hard and for so long. But in these quiet services week by week, that hold us together as one big family, unseen yet near to each other in our thoughts and in our prayers, it is for us to share our burdens as we can and to comfort each other as we may, always in the strength and comfort that comes to us in this silence from Him Who is the Lord and Master, the Friend and Brother of us all.

I am not the sort of man who should speak to you of courage, for life, I suppose, has been much easier for me than for many of you. Of course I have known something of its ups and downs. I have travelled in the valleys as well as sometimes across the hills. It happens that to-night I am almost within touch of the fifty-first milestone that I myself have passed along the road—not a bad point, perhaps, from which a man may survey life. I do feel honestly, as I look around me, that most of us are bothering ourselves about things that don't matter very much, spending our time and strength in striving to get for ourselves possessions of one sort or another that we shall soon find useless to us

and that in any case cannot be ours for long. What does matter is what we are in ourselves, the motive that moves us, the spirit that inspires us, the faith that leads us on. And if we feel, as we must feel, that in ourselves we have little enough to give us either pride or confidence, weak and wilful and timid creatures as we are, so near again and again to that breaking point where the soul cries out almost in despair that it can endure no longer and go no further, then there comes to us in our utmost need, most strangely and most comfortingly, a sense of God Himself with us and within us, God Who knows us, God Who understands us, God Who in His love and power will never forsake us nor let us go.

I pray that to any of you to whom this night is very dark this sense of God may come, in your pain and sickness, in your restlessness and anxiety, in your weariness and despair, in your struggle to be master of yourself. None of us like to find ourselves at Wits' End. But Wits' End has been to many a saint, and to many a man or woman like you or me, a rendezvous with God.

ON THE STORY OF PENTECOST

I EXPECT that a great many of all you good people who are listening to me to-night are just beginning to think about Whitsuntide. For Whitsuntide of course means a Bank Holiday, and a Bank Holiday means always a chance of getting out of these big crowded noisy cities for one day at any rate into the quiet and the beauty of the countryside, which at this time of the year is at its best. Well, that is all to the good, and I hope that the weather will be kind. But I do wish that in all our thoughts and ideas and plans Whitsuntide were something more than a holiday, and that we took some care to remember its true meaning, for Whitsuntide commemorates one of the most astonishing events that have happened in the history of our world.

We do need a day of extra rest certainly, if in hurrying times like these we are to maintain health and vitality in our bodies, but after all our bodies are only part of us and not the most important part. It is in our inner selves, in our secret souls, that we grow so often tired and weak and inert and anaemic, suffering quite plainly from a lack of spiritual vitality that makes us feel unequal to the ordinary calls and claims of life and

almost helpless in the face of the tremendous problems that now confront our human race, and it is of that—the soul's pathetic need of refreshment and restoration and the way in which it can be reinforced and recharged with new power—that the message of Whitsuntide speaks.

Imagine quietly in your own mind the sort of picture that the early Christian Church made at the end of the Gospel story and just before that other story began which is traced out for us in the Acts of the Apostles. You have just a small group of men, some of them elderly and only a few who were young, all of them very simple folk, peasants for the most part, uneducated as we should say, certainly not clever, in fact rather dull and stupid, with no very apparent gifts either of personality or of leadership, and with them a few women of the same type, gathered in an upper room where the doors had been carefully locked and bolted for fear of the Jews, who at any moment might rush in and arrest them for sedition and conspiracy.

Now that does not look like a very auspicious beginning for a world movement, does it? If you had overheard these talking, as they may have been talking, of going out into all the world with their Gospel and of preaching it to every creature, you would have laughed and so should I. What could such men with their little provincial minds know of all the world? They had never travelled at all beyond the narrow boundaries of the little country in which

they had been born and bred. They knew nothing of the kingdoms of the world and the glory of them. In their number, very quickly counted, there was not one, as I have said, who was a leader or a speaker or an administrator. Nor was there one who had anything worth mentioning in the way of money or influence. All of that they knew just as well as you and I do, yet there they were—with their dreams of a world campaign, a world challenged and turned into a different way of life, a world turned upside down—waiting patiently for something to happen to them, for a mighty change to take place in them, as Christ had promised, for the power to come.

And it did come. Read for yourself the story of how it came on that first Whitsunday, with a force that seemed to shake the very house where they were sitting, with a fire that flickered first over their heads and then burnt steadily within them until in very truth they were on fire themselves with a new spirit, a new resolve, and a new determination. Then read on and see what happened next—how they did go out into all the world, how they did speak and preach and found their Churches, how they did confront and challenge the great Empires, with a boldness that staggered all who saw them, with a power that all could feel, how in the end *that ancient world passed away but the* Gospel that those men preached is with us still.

It sounds, I know, rather like a fairy tale,

with an excellent moral no doubt but no basis of fact, but you can't dismiss it from your minds quite so easily as that. We have been talking about history, things that really happened, a change that came over a civilization because there was another change that came over the little group of men who caused it. They were cowardly, those men, but they became bold and daring to the point of recklessness. They were dull, but they became wise to the point of genius and inspiration. They were selfish, but they became self-forgetful to the point of martyrdom. And, as the New Testament insists on page after page, it was the Holy Spirit of God that changed those men, possessed them, strengthened them, shielded them, and enabled them to do what they did.

Don't you think that we all want that same power—that same Holy Spirit—to come to our rescue and help to-day? Do you yourself feel equal to life or are you one of the many millions who are afraid of it? Are you satisfied with what you have done and are doing, or is there so much more that you would do if you could? Is it not power that you want, and, if so, why should you not seek it? And is it not spiritual power that the whole world needs so tragically? What is wrong with the world is the people in it. And the people are wrong, not always because they are wilful, though they are wilful enough, as we all know, but because they are so childishly weak when it comes to any matter

ON BEING AT ONE'S WORST

THERE is a character (Steerforth) in *David Copperfield* who asked, after a life that began in promise and ended in tragedy, that he might be remembered at his best. That is the sort of wish, I think, that will come to the minds of most of us when we feel ourselves to be nearing the end and look back upon the strange mixture of experience that has been ours, sorrow intermingled with joy, hope crossed with fear, and reflect that not always have we been what we might have been nor done what we know now it would have been best to do.

As a matter of fact memory is often very kind. Like the sundial it reckons up the sunny hours, and has little or nothing to say about the grey days and the rainy days and the stormy days when there was little light to live by and no sunshine at all. I do not say that we never harbour resentments, for of course we do; yet time does take the sting out of most of them. When the years have gone by we are more inclined to make allowances, to admit the possibility of misunderstanding with something to be said on both sides, and to turn our

minds more charitably towards what we remember that was good.

But why should we wait for memory, which so often speaks too late? It would be better, would it not, to let our memories of the past give us a guiding principle of life for the present and the future? If the people whom we have known have not always been at their best and we ourselves have not always thought and moved on the highest level, we might well resolve to be a bit more patient with each other, to cultivate a little more mutual forbearance and consideration, and when we have seen good to remember it and to believe in it, though something that looks bad has rushed in all too quickly to take its place.

This is a matter where we must try to do unto others as we would that they should do unto us. For if we know ourselves at all, we must be conscious of the fact that quite often we are not at our best. It is difficult at times to know why that is. It may be that some dark mood is upon us, and while it lasts we are silent and sullen, very ready to pick a quarrel or to misunderstand childishly what somebody else may say. We throw around us an atmosphere of anger and suspicion and bitterness, which has an immediate effect upon anybody who comes near to us. In any case we treat them for the moment either as knaves or fools, putting the worst interpretation possible upon their words and actions, imparting to them all sorts of wrong

motives and spurning even their affection as a false and nauseous thing. Then the mood passes and we come back to something like sanity. Cheerfulness comes breaking through and once again we are our smiling selves. We forget that hour of darkness as though it had not been, but others cannot forget it so easily. So we must not be surprised if for a little our friends give us a wide berth and hesitate to approach us and look upon us with eyes that are not quite sure.

Well, that is one occasion out of many when obviously we are not at our best. You can think out others for yourself. If you do try to think them out, I would have you remember what worry does to a man, especially suppressed worry that he cannot bring himself to share with anybody else at all. Consider also what illness means to mind as well as body, how it darkens a man's day and clouds his outlook, how fretful it makes him, how peevish, how fractious, how unfair in his judgement of people and of things. And illness of course works a lot of havoc in us before we know that it is illness or think of going to a doctor. Half the people who at this moment are ill don't know it. A very big allowance, therefore, must be made for it, if we want to exercise a really Christian charity.

Added to all this and most vitally important is the fact of our human wilfulness and sin. We have our good moments, when we really do want

to do the right thing and to show ourselves good comrades to our fellow men in this fierce struggle of life, but we have our bad moments too, when we don't want to do the right thing at all, even though we see it and recognize it, but sink down to a very low level of meanness and selfishness, of arrogance and cruelty, of jealousy and pride. You know all about that, and so do I. What strange creatures we are, compact of good and evil, with wings like the angels and claws like the beasts of the field, and, torn asunder by these opposing forces, life is no easy business and sometimes desperately hard. Surely we owe each other a great and unyielding patience, a patience that can forgive much if ever it has loved much, a patience that holds on the more firmly when it is needed most. 'There is so much good in the worst of us and so much bad in the best of us that it ill becomes the best of us to speak hard words of the worst of us.'

Just think of that then. But don't leave it till people are dead before you begin to remember them at their best. Remember them at their best now, when perhaps you have to put up with them at their worst, as you would that they also should do to you. And so again, at this close of day, let us bury a few more hatchets and put an end to some of our quarrels.

ALL SAINTS' DAY

ALL Saints' Day—and to many of us that means thoughts that lie very deep, old memories that wake and stir within us and come suddenly to life again, old friendships that were very precious to us in days gone by and kept us going in many an irksome task, until the one was taken and the other left. So on a night like this we set ourselves to remember, to remember with affection, to remember with gratitude, those whom we have loved long since and lost awhile.

What a wonderful thing memory is when you come to think of it, one of the greatest gifts, I always feel, that God ever gave to man! Life hurries us on from youth to age, so swiftly that we have scarcely time to look around us or to realize where our treasure is, but we have got this almost uncanny faculty of being able in mind and imagination to travel over the path behind us and along the way we came. We can sit quietly in our room and there in the silence the dead years come back. Faces look into ours, so plainly and so vividly, that it is hard to believe that winter and summer, seed time and harvest, have been here and gone again many many times since we saw those faces

last. Voices speak in the stillness and we have not forgotten yet whose voices they were. Echoes of boyish jokes and laughter sound once more in our ears, not faintly like a far-off call, but clearly and distinctly as though it were only yesterday, though indeed all that was long ago and we are ourselves not boys now.

It is good, isn't it, thus to recapture in the memory some of the love and companionship stored up in all our yesterdays, to revisit some of the old familiar places that we used to know and to live over again a few of the happy moments that we had with those who once upon a time were there with us. We can do this sort of thing, as I have said, sitting over a fireside on a day like All Saints' Day, or any other day for that matter. It may occur to us perhaps that the fireside is doing just the same as we are, bringing back into the coldness of modern life a little of the sunshine of other years.

Yet think how sad a thing memory would be if it were only the fading picture of something that can never be ours again, just a recollection here and there of a tale that is told. Memory is far more than that, and so far as these old friends of ours are concerned, it is the sign and pledge that we have never really lost them at all. Love that is worth calling love is a deathless thing. It does not vanish into nothingness with the death of the body. 'Many waters cannot quench love, neither can the deep swallow it up.'

Life sometimes makes an end of love, as we all know well enough, when through some stupid misunderstanding, some spiteful resentment, some stubborn self-will we part one from the other, it may be never to meet again. But death leaves love untouched. It can do no other, for love is immortal. It belongs essentially to the world of spirit. And though for a time it cannot express itself as it used to do in a smiling face, in a friendly voice, in a grip of the hand, it is nevertheless there, alive, alert, seeking to cheer us and to aid us, able, I doubt not, to express itself in many unsuspected ways.

If death were the end, life would be a mockery to God as well as to man. It would mean the senseless destruction of what is loveliest in our human life. It would mean the ultimate futility of all our human endeavour. So I think, at any rate, for I hold the belief that life is the sum, not of its possessions but of its relationships, and that love represents human relationship at its best. Indeed I go further than that. I believe that of all our human qualities and experiences love is likest to God Himself. God is Love. Where love is God is. Where love is not God is not. Why, then, should we fear that love will ever leave us or forsake us or that it will change as our times and seasons change or that the greatest and most mysterious of all our changes, death, may mean that love is done?

I would have you therefore comfort yourselves with thoughts like these—those of you who have your memories (and who has not?) and those who at such a time as this are feeling keenly the ache of bereavement or grief. It is hard that our eyes cannot see them and that our ears cannot hear them, but I know that these friends of ours are very near. It is for us in these anxious times to bear ourselves with such courage, such patience, such faith, and such faithfulness that in some measure we may be worthy of them and prepare ourselves before very long to meet them again—face to face, eager and unashamed.

ON LOOKING THROUGH THE RIGHT SPECTACLES

THIS is going to be a little talk about spectacles. If you yourself wear spectacles you will be able to understand all the better what I mean. You will know what it is, for example, to go out without your spectacles. In that case you find yourself looking at a very misty and uncertain world, though, as you know quite well, it is not the world that is misty and uncertain at all but your own eyes. Perhaps it is even more upsetting to go out, as I sometimes do, without changing your spectacles, because once again the world all around you seems out of focus and it is only after a time that you realize the truth—that your reading spectacles are still on your nose and your walking spectacles are waiting for you at home. As we grow older we have to be very careful about the lenses through which we look, to be sure that they are the right ones and to keep them as clear as we can and as clean.

Now this is true in a much wider sense than we sometimes imagine. I have been speaking of lenses made of glass, but there are lenses through which we look at life and these are

made of such things as our moods and motives, our aims and purposes, our hopes and our fears. None of us can ever see life except through the lens or medium of his own personality. What a man is comes always in between him and what he is trying to see. That of course is why sometimes we simply cannot see the point of another person's argument. That again is why we make so many mistakes in judging the perspective of life. Little things loom very large and big things seem trivial and small. And that is why we differ so much one from another in what we call our 'views.' There are as many views of life as there are people in the world, because, as I have said, we all of us are looking at it through spectacles of our own, through lenses that we have made and coloured for ourselves in the unconscious process of being just what we are.

There are hundreds of illustrations that I could give you. Let me take one of the simplest. Imagine yourself going down a country lane at this time of the year and in the morning. No doubt it will all look to you as it looked to God when He first made it—very good, because you are well and you have had a good night and everything in your life seems to be moving very smoothly. Suppose, then, that at the end of the lane you met a friend who had some bad news for you. You might find it necessary to go back along that same little lane five minutes afterwards. But how would

it look? Not at all the same, certainly. The sunshine would still be on the path and the beauty of wild roses still in the hedgerows, but you would have no eyes for them. You would be walking in a world grown suddenly dark and ugly, made dark and ugly, mark you, by your own anxiety or grief or foreboding. Everything would seem blurred and out of focus, because mentally you had put on another pair of spectacles.

I want you, if you will, to think of this rather carefully, for, if life depends so much upon how we look at it, we ought to take that always into account. Perhaps for all I know, life seems rather grey and out of focus to some of you who are listening to me now. Of course it may not be your fault in the least. You may be up against some of those things in life which really and truly are dark and grim and formidable. But on the other hand it may be your fault to some extent. Are you looking at life selfishly, I wonder. In that case you can see nothing much in people or in things except your own advantage or convenience. It is an odd pair of spectacles for any human being to wear, though, I admit, quite a fashionable one, but through them we can never see much more than a topsyturvy world and all the beauty and the meaning of it we shall miss. Selfishness puts everything out of proportion, and thereby cuts all the beauty out.

Are you looking at life apprehensively?

Many of us do in these tense and anxious times. If so, the world is bound to look to you a very darksome place, though it may not have occurred to you that it is you yourself who are making it so. Why should we go to meet more than half way troubles that were not coming along our path at all? Why should we try to cross a bridge before we come to it? Why should we make life a nightmare by our own morbid brooding and imagination when in fact there is little in it to disturb our peace of mind and very much for which we ought to be happy and thankful? Quite definitely that is the wrong pair of spectacles. We had better take them off at once and break them—if we can.

Are you looking at life resentfully, because, it may be, you have had some little disappointment or some rather sharp misunderstanding with a friend? In that case again you are wearing rather dark glasses. Indeed I know of nothing that so quickly colours all our day. It would be better, don't you think, to take them off and to put on others that come from less selfish and more generous feeling.

So to the great company of spectacle makers to which we all belong, whether we know it or not—I offer this simple homily. Let us all make quite sure that we put on the right spectacles before we go out into the world to-morrow morning.

ON INTERCESSION

I REALLY must mention a letter that found its way to me this week about this service. It came from a very worthy man who is living and working as a missionary at a very distant outpost of civilization in the North of Canada and within the Arctic Circle. It really was a thrill to know that this little service of ours is heard up there, and that at 1 o'clock midday, as it is with them, this good missionary and his catechist and a group of Indian children gather round the loudspeaker and join with us in our worship at 10 o'clock at night. I would send my love to that little group up there in the Arctic, and I think also the good wishes and prayers of many who have heard what I have just said. I know that friends of ours in Newfoundland say their prayers with us week by week at this service, but Alaska, as you know, is much further north than that. I think that the mention of these far-off listeners may help your imagination as it does mine, and make it easier to feel that faith and prayer link us together very closely, although in distance we may be so very far apart.

Now, of course, all this is possible through the amazing power of wireless, but I wonder

if faith and prayer could link us together without wireless. I am quite certain that they can, though we shall be called upon to use a greater effort of thought and of imagination. Continually people tell me that they find a link with relatives and friends many hundreds of miles away because they know that each of them is taking part in a wireless service, not merely listening, mind you, but taking part, singing the hymns together and praying the prayers together, though a continent may divide them. I am thankful indeed to hear of that, but, you know, before the wireless came, people found just that sort of link by arranging to remember each other at a certain fixed hour and to say a prayer for each other, wherever they might be, when that hour came.

Many of you must have known the comfort of that thought. During the War lots of us did it. Hundreds and hundreds of men in the trenches found a real touch with home, when they looked at their watchesand said to themselves—'I know for certain that at this moment So-and-so, my mother, my father, my wife, my friend is thinking of me and saying a little prayer for me.' Twelve o'clock midday, you may remember, was the hour chosen by any number of people, but it was not the only hour. Well, what we could do then we can do now, if we really believe in prayer, linking us to God and linking us in the Family of God with each other. I want you to think about that, if you will.

Some of you, at least, may find it a help in your friendships and also in your own spiritual life.

Possibly you may feel a little bit shy in suggesting to a friend that there should be this little daily prayer. Would it sound rather smug and priggish, do you think, or would it seem rather a profession that you are a man of prayer yourself or a woman of prayer, when as a matter of fact you may be one of those who find prayer very hard and for that reason rather neglect it? Well, you need have no fears about it. If you are sincere, your sincerity will make itself known. We are stupidly shy, some of us, about our religion, and it is high time that we showed a little moral courage, without bothering so much about what other people may think of us. None of us can pretend to be doing more than struggling hard to do our duty, with many a slip and many a mistake and many a wilful sin, God knows, and nearly everybody with any faith at all in them would be deeply touched and intensely grateful for the knowledge that a friend day by day was praying for them.

I am not stressing unduly what I have said about a fixed and agreed hour. You may do that or you may not, but I do beg of you to pray earnestly for your friends (as well as for those who are not your friends), and, when you can, to let them know that you are thinking of them in that way. Speaking for myself, I can say honestly that when I am tired out and

dead-beat, baffled and beaten by some of the problems that I have to face, there is nothing that cheers me more than to remember that, by the grace of God, I am being upheld by the prayers of many friends, and, not least I can assure you, that my name is mentioned at bed-time in the prayers of little children. And, of course, I am only one among so many. I hope that you can feel the same!

NEW YEAR'S EVE

THE clock is ticking on towards midnight, and in a few minutes we shall all be wishing each other a happy New Year. And indeed I hope that it may be happy for each of *you*. That is what God meant. Yet I am wondering whether to wish for happiness is really to wish for the best. There are people who seem to think that life is a sort of fun fair and that the year with its seasons is just a merry-go-round of amusement. But *do* any of them find happiness that way? I doubt it. Too many of them come back like tired children, cross and fretful and bored. And I can't help feeling that if life is fun, then millions have missed the point of it.

Life means more than that. It means so much more that if you look for happiness you will never find it. So strange a thing it is and so elusive that it only catches the eye of those who are looking for something else. What is that something else? It would take me a long time to talk about that, but it seems to me that there is nothing bigger or better that any man can desire of life than that he himself should be the best that he can for as long as he can and

for as many as he can, and all for the glory of God Who made us.

Now if that is true, there is a challenge in it. There is such a lot to be done in this old world of ours, to make it a better world than it is, a cleaner world, a fairer world, a safer world, and therefore a happier world, not only for ourselves but for all those who come after us. But that work will never get done unless we are willing to forward for a bit our own concerns and our own interests, and to give ourselves with a ready will to the service of others.

You may say, possibly, that you in your case have no time for that. You have your own work, rather dull and monotonous it may be, but it is your bread and butter, and you have no chance of anything else. If you do feel like that about your work, let me say this—that what counts in life is not what a man does but the spirit that he puts into it. If you yourself are at your best and you put that best self into your work, then there is something fine in it—something almost sacramental—something much nobler than you know; because, whatever your job may be, it brings you minute by minute into touch with people, and it is that personal touch of life upon life that more than anything else can change the world. And those of you who have the time and the means to lend a hand to others who are finding life pretty hard can never be at your best unless you do it. In the humble ministry

of human need there are duties obvious enough, but near those duties are often strange joys that too many of us miss. So, although I can't tell you where to find happiness, I can tell you that happiness lies that way. And along that same way of unselfish sympathy and mutual service lies the peace of the world.

Having said that, I must go on to say that this desire that a man should be at his best may bring him not only work but suffering. It was so with Christ Himself: it may be so with some of us. We all like our share of sunshine, and without it we become rather colourless and pale and limp, like the flowers of the field. But it is the storms of life after all, the cold and the wind and the rain, that bring out of us the loveliest of the virtues, nobilities of soul that seem unable otherwise to push their way through the hard selfish crust of our human nature.

At the end of the year there are numbers of folk musing over the fire in a melancholy way and counting themselves as failures. They have lived another year, they say, one more out of many years, and what is there to show for it? I wonder what they would like to show for it—a house of their own, perhaps, and a garden, a car or a substantial balance at the bank. Things like these, of course, are good in their own way, but has he less to show for life who in dark days and amidst very difficult circumstances had kept his head up with a high

courage, gone on and on with a dogged patience, hoped against hoping, smiled against weeping, and still at this minute is looking at life straight and unafraid? I think not. His very adversity has brought out of him the best. I pray that, should a rainy day come, it may be so with you.

Hope on, then, and hope ever, all you who know what suffering is. Your path is rugged but it leads on into loveliness. Hope on, all of you who to-night are missing sorely somebody who at this time last year was at your side. Are you so sure that the person in your mind is not at your side now? The unseen is very very near. Hope on, all you brave and noble failures, for in heaven you shall find your surer place. Hope on, all of you in your homes together to-night, and may God bless you to each other. Hope on and hold on, all of you who are tired or worried or lonely or depressed, for out of your winter shall come a springtime of the soul. And pray. Pray for peace. Pray for goodwill and patience and understanding and trust between nations and nations, between man and man. Above all, pray that God Himself may guide us and guard us, lead us out of our darkness into His light, out of the sins and shortcomings of all our yesterdays into the best that is yet to be. To-day is wellnigh done; with God be to-morrow.

ON HOPE

THERE are many things which life may compel us to give up, for one reason or another, but there is one thing that we simply dare not give up, and that is hope. We say sometimes that while there is life there is hope. It is equally true to say that while there is hope there is life. If our hope has gone, then certainly our vitality has gone with it, our nerve has snapped and our spirit is broken. We become for the time being like dead men, with no eyes to see any cheerfulness or beauty anywhere, no ears to hear even kindly voices, no hearts to feel anything but the ache and chill of sheer despair. We all want hope, then, as we set ourselves to face another New Year, not the sort of hope that is merely temperamental, just a cheerful way of looking at things (though, indeed, that is a gift not to be despised), but a hope that is based upon duty and upon faith.

I say that it should be based upon duty. The man who is hoping for good luck this year may get it or he may not. We have always to remember that what looks like bad luck turns out so often for the best in the end. If there were not so much bad luck in life there would not be so many saints, so, if you value character

—nobility of soul—as the very highest thing that life can bring you, you will not bother very much about good luck or bad luck. You will be much more concerned with the spirit in which you can meet either of them. It is here, I think, that duty always comes in. Hope has been pictured sometimes as a very frail and pathetic and wistful figure gazing earnestly into a darkened sky where all the stars have gone out except just one. In such a picture there is an element of truth, of course, for there are times, God knows, when we do feel absolutely helpless and when we keep our eyes fixed upon the one gleam of brightness that seems to be left in life. But if I were a painter and had it in my mind to make a picture of hope, I should try to leave upon the canvas a figure very different, sturdy, virile, erect, resolute, facing, it may be, fearful odds, standing sentinel over its soul in some place where there is clearly danger, yet undaunted, unafraid, unyielding and unconquerable, determined, whatever may come, to play the man, to fight on and on and on to the end, and never, never for any reason or in the face of any foe to give in.

That is hope, inspired and sustained by a sense of duty. It does not pray for an easy life or for a pleasant path, but for strength to be equal to the utmost challenges of life and for an endurance that can tread bravely and cheerfully a steep and stony path that winds upwards almost all the way. I cannot tell you how tremendously I admire

hope of that kind when I see it. And I do see it, mind you, pretty often in sick rooms, in little struggling homes where even the daily bread is nearly always uncertain, in the lives of men and women who have been buffeted and beaten by one blow after another, year in and year out, but who yet are not defeated. They are holding their own, bless them, through sheer valour and tenacity of soul, and they are looking forward.

I am glad that they are looking forward, for they have much to look forward to, if not this year or next year, then quite certainly at the long last when the great trumpets blow, and God, ever faithful, comes to welcome and to vindicate His own. When I see such lives as these, I feel utterly ashamed of my own cowardice about life, of my peevishness and irritation and sometimes even despair, when some small worry has upset me and thwarted one of my little plans, and ashamed especially of that appalling selfishness which makes me ask from life and expect from it happiness and boons and encouragements which, I know well enough, don't come to other people. So I am certain that I want a more virile, a more courageous, a more unselfish hope this year, with an earnest prayer in it that at any rate God will give me strength enough to do my duty, and I will wish the same to you.

Here, you see, faith comes in. For how can I hope for this courage and this strength if I

am left to my own puny resources? How can I face life with any confidence or serenity unless I am certain that power will be given me in any and every emergency to say what I ought to say and to do what I ought to do? I admit frankly that life is too hard a thing for me, if I have to meet it by myself. But if I am to meet it in the power of Him Who is 'Immortal, invisible, God only wise,' then it is a very different matter. If I can go to Him quite simply in my prayers and ask of Him in complete and absolute trust, as a child from a Father, the guidance that I want and the strength that I want and the protection that I want and the providence that I want, then I can hope. So can you. But we have to make quite certain that we have got that simple faith and that we want above all in life to do what is our duty. The rest we can leave—very happily and very hopefully—to Him.

ON THE SPIRIT OF S. GEORGE

YOU have been reminded more than once this evening, I am sure, that this is S. George's Day. And if that has meant anything to you at all, you must have had in your minds just for a moment or so that old figure of romance, the legendary S. George of England, clad perhaps in shining armour, galloping forth in the keen morning air with his gay pennon fluttering in the breeze and a dare-devil gallantry in his eyes, to challenge any dragon in his path and to offer battle to any evil thing that he might discover at its vile work of terrorizing, corrupting, and enslaving human life.

What sort of a man S. George really was appears to be somewhat uncertain, but we need not bother ourselves much about that. For what is certain is that our ideas of him, together with the ideals of valour and chivalry for which in our imagination he stands, are accepted by most of us as standards of character and purpose that we should desire to see sustained in each and every generation of our English life.

We are living in an age that believes very much in 'safety first.' Behind such a motto there is of course a large amount of common sense—the sort of common sense that has been accumulated

by long and painful experience—but it does lack a touch of inspiration. And we shall never get the best out of ourselves unless there lingers still within us something of the spirit of S. George, prompting us to take risks sometimes, if risks there be, to venture boldly without counting too closely the cost when truth is at stake, to have faith enough to do and to dare for the sake of what is right amidst all the tangles of argument and motive and interest that confront us in this modern world.

So I have to ask myself whether I can say in sober fact that this spirit of old romance still lives in the hearts of our English folk. Let me try at any rate to be fair about it. It would be foolish, for example, to suppose that chivalry is gone because it does not dress as S. George used to dress. For all I know there may be a very gentle and perfect knight living in your own street, but I am certain that you have never seen him mount his restless charger just after breakfast and canter gracefully past your door on his way to the wars. It is much more likely that he is a little man in spectacles carrying an attaché case and hurrying to catch a train on the Underground. Times change and fashions with them, but chivalry still may be the burning motive of a life which to casual eyes may seem quite dull and commonplace. Nevertheless if you knew more of such a life, with its desperate ideals and its almost incredible foolishness in following them in such

an age as this, in the stubborn fight that it is putting up against enormous odds, in its patient struggle day by day for the good of others, you might take off your hat and get the unaccustomed thrill of knowing that a S. George and nobody less was passing by.

In like manner the dragons of modern life have discarded for the most part their slimy scales and no longer roar with fiery breath at any who approach them. On the contrary the evils of today have a very friendly look. Sometimes they fawn upon us like little lost dogs, and plead with us to be kind to them since they are quite harmless and very much misjudged. But when we look around us at the chaos that they have made, at the degradation and despair that they have brought to home after home, we recognize them for what they are and see clearly that by voice and pen, by will and resolve, they must be faced and fought to the end.

We parsons are always talking about sin. Some of you, maybe, don't like that word, but you can't deny that there is this something, very subtle and very powerful, at work day and night in our human nature, seeking to defile it, to enslave it, to drag it down helplessly as a broken thing to the earth. That something has to be fought or we are done for. You and I have to meet it first in the quiet of our own hearts, for without doubt it has made its way there. Call it what you like, but fight it. Sin by any other name will smell

as foul. And fight it, if you can, for the sake of others as well as for your own, with something of the high-hearted gallantry, something of the gay abandon, something of the grim tenacity of S. George.

Only an hour ago I was in one of our great London hospitals, speaking to a congregation of doctors and nurses. You can imagine what I felt about such a place, where a life and death struggle is being waged hour by hour against all those diseases that threaten and torture the human body to-day—and with a resolve, a resourcefulness, a concentration, an unyielding effort and patience and sympathy and cheerfulness for which no words will suffice. How I wish that in that same chivalrous and determined spirit we could rally ourselves to challenge and to combat the moral and social evils of our time.

Do let us remember that none of us can be merely spectators in this decisive conflict. All of us must take our part. It is all very well to criticize the Churches for the little that they seem to be doing, though in actual truth they are doing far more than most people imagine, but, like the hospital that I mentioned a moment ago, they are handicapped very badly by lack of interest and support. If therefore you think us very tame and insipid folk, not at all like the cavalcade of glittering knights that would appeal more easily to your imagination, just come in with us and help us to be different. If you

yourself have a more venturesome and daring spirit, let us have the inspiration of your comradeship in what we long to attempt and to do. Don't show that spirit by looking on. And all of us might well begin by giving a hand as the Good Samaritan did, to somebody whom we know and who, bruised sorely and buffeted by life, has fallen by the way. S. George, I am certain, would never have passed him by.

ON OLD HEADS ON YOUNG SHOULDERS

WE say sometimes that it is quite impossible to put old heads upon young shoulders. So it is, though I think that nature tries the experiment now and then, just to see how we like it. In such cases the result is quite appalling. Quite obviously it is better that young shoulders should carry young heads. It is rather exasperating, I admit, when youth insists on going its own way and refuses to listen to any sort of advice from those who have grown older and therefore should know better. But youth would not be youth, after all, if it had not a spirit of adventure and independence, and it may be true also that only the experience that we have had to buy for ourselves, often rather dearly, is really ours in the end. None of us, old or young, can live for long at second-hand. I know that in religion at any rate one of the dangers of the rising generation is that it should be content with a second-hand faith. That particular danger perhaps is not nearly so prevalent as it used to be.

We older people have got to remember that we are not quite so wise as we look, or, at least, as we think that we are. Younger minds of

course are prone to a certain recklessness, but older minds very often are so full of prejudices that they are quite as likely to make mistakes as their juniors. This is a rapidly changing world, yet I hear men and women who are no older than middle life exclaim continually that they are too old to change. And indeed they seem to be, for, so far as we can tell, they have made up their minds once and for all. Their ideas are fixed. Their habits both in thought and action have become so ingrained that it is hopeless to try to alter them. Everybody over forty should ask himself whether he has got into a groove, in which he is running along with a most deceptive ease and smoothness, for all the world like a little lifeless pebble. The peril of a groove is that possibly it may deepen into a grave.

Now you grey-haired folk will forgive me for saying all this. All that I want to point out is that young heads on young shoulders have a lot to contribute to the good of the world. They are certain to make experiments, some of them experiments that in our eyes look most unorthodox and most dangerous. But this muddled world does need some new experiments in almost everything—certainly in the art of living. For all we know it might occur to the younger generation to try Christianity.

But what, after all, is the matter with an old head on old shoulders? Perhaps we feel that our wisdom and experience have come too late.

If only it had been ours at the other end of life we might have made a better thing of it, but now we have too little time left to profit by it. Well, are you sure of that? Do you imagine that when the old shoulders have drooped down and dropped their burden the old heads have come to an end too? I don't think that for a moment. When the body returns to the earth as it was the spirit returns to God Who gave it, and the spirit retains as its eternal possession and endowment all that it learned from life.

'To be old and tired and full of sleep' means, as we know, that we are not so very far from the end of life's little day. But there is always to-morrow. And those old heads with their store of garnered truth and experience will find ample scope and opportunity when to-morrow comes. Don't you like to think of old people who have died as being suddenly young again in a wider and kinder world, released once more into energies and activities so boundless that we cannot imagine them, yet still themselves as we knew them here with every quality in them that by the patience of all their years upon earth they had learned and made their own? In that wider world, to which before so very long we all go, old heads do find their places upon young shoulders. Then what is best in youth and in age are yoked most evenly and happily together in the developing life of man, in his progress by the grace of God from what he is to what he is meant to be.

We live and learn, then, for it is for that purpose [illegible] here. Life is a school and we mu[illegible] our lessons. Some of us find it [illegible] it rather an easy school, but ar[illegible] school makes a dull scholar. Others [illegible] a very hard school, severe in its discipli[illegible]xacting in its tasks, and not particularl[illegible]enerous in its praise or rewards. But people like that do learn. They do know something about life before they have done. And they do possess in themselves—in heart as well as in mind—characters, made up of faith and courage, patience and resolve, cheerfulness, unselfishness, endurance, and many a lovely quality besides, which they could not have lea[illegible]o well or so quickly anywhere else.

What the world calls success and failure are just 'two impostors,' as Kipling called them. We think of them far too much and let them deceive us. What matters most is that we learn. We may sigh over our schoolwork and cry over our homework, but it is all of it worth while if we are learning all the time. Take care of the old head, and the young shoulders shall come back to it before very long.

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by

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To my wife
HELEN GRACE LURTON
whose gentle practice of the art
of positive living has been
of widespread influence

Preface

THIS IS A SIMPLE BOOK dealing with a simple truth that has been obvious to you and to me and to all others *from time to time.* There is the catch! *From time to time* we have realized that when we think and act positively we get positive, gratifying results If you are blessed with a full understanding of the astonishing magic of the positive attitude, there is nothing here for you. But for those who have yet to develop a positive way of life there is offered an exploration of the positive way that has power, within the grasp of all, to change a life from one of plodding mediocrity to one of satisfying richness

Perhaps it is because the power of the positive attitude is so ridiculously simple that so many have carelessly overlooked its sustaining strength.

The writer of this book has had a long career as reporter, writer, and publisher. During those years it has been his vocation to study and to know the careers of senators and sinners, murderers and the murdered, scientists and skinflints, professors and prostitutes, many of the famous and more of the infamous All of them won their finest victories and gained their best fruits through application of positive

thinking and action; and all met their worst defeats when a negative attitude prevailed. Without exception, the pace setters and record breakers of life have, either accidentally, or through instruction, or by their own trial-and-error methods of analysis, discovered the seemingly magic truth about the *controls of life's negative stop* and positive go signals.

Careful examination of your own or any career will reveal that the positive attitude always works on your side and the negative works against you. Your own positive attitude is your best defense against the manipulating forces of other minds Gamble a little of your time to explore these pages It's the positive thing to do!

DOUGLAS LURTON

1. *Ask for It*

MANY OF THE richest rewards of life, material as well as spiritual, are never acquired simply because they aren't asked for. It is because this principle is so simple that it is so frequently not even recognized, not put into daily practice. Yet it is a fundamental principle of life

Is it good? Is it just? Are you prepared for it? Then—ask for it! Adopt the positive attitude, and ask for what you want from life

There is a positive quality of magic in this proposal. But be very careful what you ask for, since in all probability you will get it Midas asked for the golden touch and turned his beloved daughter into a golden image. On reflection, you will realize that you have asked for most of your triumphs and, through the very request, motivated their achievement.

Ask for it. But test it first Is it good? Is it just? Are you equipped to have and hold and develop what you desire for good purposes?

Jane Froman, the singing star, never lost the positive approach of her childhood She recalls an incident of

student days at the University of Missouri. Regulations prohibited her from going to St Louis to hear the opera. She couldn't leave the campus except to visit parents or friends who were approved by the school authorities. She had no friends in St. Louis. So Jane Froman went straight to her dean and asked for what she wanted The dean firmly informed her that he wouldn't change the university regulations to suit her convenience. Then, warmed by the intensity of her request, the dean smiled and invited her to be the guest of himself and his wife at the opera She had asked for it.

Perhaps that was just a lucky exception that could have happened to anyone? Perhaps, but Jane Froman doesn't rest content with exceptions She has learned the secret of the positive way of life She asks for what she wants Jane was badly broken in body and spirit in a plane crash near Lisbon, Portugal, during the war. She yearned to return home, but transportation wasn't available. All doors seemed closed to her. Then she wrote a simple letter to President Roosevelt, explained her predicament, and asked for transportation home She barely had time to pack to take advantage of the reservation the President made available to her.

Oh, well, that was just a lucky exception! Perhaps, but how do you account for this? After returning home and undergoing a series of operations that patched her together, she asked for an automobile. She was told she was zany, that thousands had been waiting for cars and were paying many hundreds of dollars over list prices. Jane simply looked up the name of the president of the automobile company that made the kind of car she wanted. She wrote to him, a stranger, and asked for a car What answer did she get? Just a question What color did she prefer?

Jane Froman knows that you get many good things

by asking for them. More consistently than many she has the positive attitude that wins. If she had a negative or passive attitude, she wouldn't have gone to the opera, come home quickly for the hospitalization she needed, got the car she wanted. She didn't moan, "I can't," which as often as not means "I'm so negative in outlook I won't even bother to try."

All of us occasionally have got what we simply asked for. Sometimes we ask for too much, ask for things that do not meet the test, and refusal makes us skeptical. Obviously we can't have everything we ask for. We can have our fair share of the good things of life, however, if we apply the suggested test and adopt the positive attitude as Jane Froman and most effectual people have always done.

Sometimes we defeat ourselves by asking for too little. When Andrew Carnegie sold his steel mills to the J. P. Morgan interests, he asked for $400,000,000. He got his figure, which was higher than Morgan representatives had offered in this deal that resulted in the formation of the great United States Steel Corporation. Later the little old Scotsman was visiting with Morgan on a transatlantic voyage and said, "I've often regretted that I didn't ask you for a hundred million more." Morgan nodded and said, "If you had asked for it, you would have got it"

There is a charming, white-thatched Manhattan editor named Perry Williams who didn't ask for quite enough and, because of that, very probably sidestepped fame. When he was in his early twenties, Perry wrote a libretto. It was good and many years later was produced in Minneapolis But long before that Perry took the positive step of sending the libretto to the world-famous Victor Herbert If Herbert were interested, that might mean

fame and fortune. Word came back that the noted composer was very much impressed and would be more than glad to write the music. He would stop in Minneapolis on tour and they would complete arrangements.

Perry Williams began living in the clouds He counted the days until the great Herbert would be in Minneapolis Then the composer's plans were suddenly changed. His tour was stopped "Well, what did you do then?" I asked the man who had opened the door to fame by simply asking for it "Nothing," said Perry Williams "I was disappointed. But I didn't want to press Victor Herbert."

"Couldn't you have hopped to New York to talk it over?" I asked. "After all, he said he was impressed and would be glad to write the music." Perry smiled ruefully, "I could have done just that. But I didn't. I've often wondered . . ."

His positive attitude had opened the door to fame and left it ajar waiting for him. His negative attitude involving a youthful shyness had slammed shut the door. Perry Williams has had a fine career as a chamber-of-commerce director, writer, and editor, but at twenty-three he hadn't learned the value of a consistently positive attitude in the attainment of desires and he wasn't fully aware of the super four-wheel braking power of the negative attitude.

The magic of the direct request can even stop through trains F W. Lovejoy, a vice-president of the Standard Oil Company of New Jersey, proved that One night not long ago he had finished a business visit in Altoona and had gone to the station to continue a trip to Chicago Let him tell the story:

Sadly the elderly station agent shook his head and said, "You have just missed the seven o'clock; the next train is at two"

Flabbergasted, I asked him, "Do you mean to say that in a city the size of Altoona there are no trains from seven P.M. until two A.M.?"

The little agent nodded. "And the two-o'clock train doesn't stop here. Don't know why. Just never has in all my seventeen years"

"Do you mean to say that in seventeen years you have never learned why there are so few trains or why the two-o'clock doesn't stop?" I asked him querulously.

The agent just nodded, saying, "Don't know, they never have."

At this point I said, "Come, I'm willing to gamble. You call and *see* if you can stop that train."

With some trepidation, he made a call to his superiors In a flash he turned and said, "I don't know how it's possible, but the two-o'clock is going to stop."

Promptly at two A M. I was on hand when the train screeched to a halt. When I started to get on, a conductor yelled, "*You* can't get on . . . we don't pick up passengers at Altoona"

Finally he agreed to ensuffer me, after I had pointed out that I was not only the sole passenger waiting, but I was the *only* reason the train had stopped

A few moments later we were rolling out of the yards. Suddenly, the conductor turned to me and said, "Do you know, in all my twenty-seven years on this train, that is the only time it stopped in Altoona—and you are its first passenger. . . . For your colossal nerve, I'm going to see that you have the best damn accommodations on this train!"

Perhaps Mr Lovejoy would not always be so successful having trains stopped, but one wonders how many negative-minded folk unnecessarily lost a night in Altoona because they didn't ask for what they wanted.

Those with the negative attitude aren't always willing to apply the suggested test accurately. Many times in a long experience as an executive I have had requests for raises in pay. The requests could not always be granted, but each time the request brought clarification A year or so ago a clerk asked for a raise. She agreed that she was being paid as much as other clerks and more than many, but she wanted more money. She hadn't applied the test properly. She wasn't prepared for it. I told her that if she would learn shorthand she could have a job as a stenographer at more pay, and selected a night course for her. She decided she didn't want to do anything about *earning* more money. She just wanted it. I have seen others take positive action after such an interview and increase their incomes many times.

Obviously one doesn't always get what he asks for immediately I remember one of the most intelligent young reporters I ever encountered while I was a city editor. His name was Nat Finney. He did two reporters' work almost any day. He asked for a raise I was stuck with a budget and told him so Now, Nat had met the test. He was ready for the raise, but he was blocked by a budget. But Nat was a positive-minded young man. He changed jobs and soon was earning more than the editor-in-chief of the paper that had a budget. The paper later re-employed him at several times his former salary. In later years he won a coveted Pulitzer prize in journalism.

Only a little study of ourselves and friends and the lives of others reveals clearly that all people fall into two classes. We are primarily positive or fundamentally negative The positive attitude prompts us to look up and forward confidently. The negative attitude fearfully looks backward and down. Sometimes we scramble these two approaches to life, but in most cases one predominates

In a sense, of course, all activity is positive. So our two classes become what Dr. Albert Edward Wiggam, distinguished author and writer of the widely syndicated feature, "Let's Explore Your Mind," reports as *positive aggressives* and *negative aggressives.* This distinction is necessary because even negative activity is aggressive as revealed in the noted research directed by Dr. John Dollard of Harvard and Yale. This study by psychologists and sociologists reveals that all frustration causes aggressive conduct and sometimes that aggressiveness is misplaced. As an oversimplified illustration: Mr. Routine is thwarted of office promotion by Mr. Big Shot. Routine feels that this frustration is threatening his very existence, but he considers he can't do anything about it. He goes home and with transferred aggression rants at his wife because the soup is too hot or too cold. Mrs. Routine scolds little Jimmy Routine to relieve her emotional pressure, and little Jimmy, being caught behind two eight balls of frustration, kicks his dog, who goes out and bites the cat. Yes, even the animals have very human reactions to frustrations. At Cornell University there was a continuing study of a pig named Achilles who was driven into an advanced state of neuroticism through a series of frustrations.

Obstacles and frustrations confront us throughout life, and it should be clear that it is *the way we react* that determines whether we become negative, destructively aggressive persons or well-adjusted, positive, constructively aggressive personalities introducing thought between emotion and action Here are the two principles, and for each a case in point:

I, a stranger
In a wc !'

A young Dillinger wants easy money and easy living, but he's uneducated, fearful, lazy, and frustrated—a stranger in a world he never made. His aggressive reaction is to become a bandit and killer and destroyer of others until he is himself destroyed. The power of the negative attitude!

> I am the master of my fate:
> I am the captain of my soul.
>
> WILLIAM ERNEST HENLEY

A Harry Doehla just out of high school—poor, crippled, unskilled—teaches himself how to establish and captain a million-dollar business employing hundreds of men and women. He masters his frustrations. The power of the positive attitude!

The very word positive conveys the idea of the explicit, confident, optimistic, decisive affirmative, approving, absolute, certain, and constructive values, as distinguished from skepticism, doubt, denial, hesitation, refusal, contradiction, withholding, neutralizing Positive can also mean overconfident and dictatorial. This prompts clarification as between the genuine positive and three counterfeits: the egotistical, the dominating, and the hysterical positive You can identify these false positives among your own acquaintances

You know more than one man or woman who is an egotistical positive. The snob is invariably an egotistical positive, putting on an act of feeling secure, superior, and self-confident but, within, being ruled by feelings of fear that others will not take him at face value He is inadequate and quaking with fear of failure This prompts the bold but phony front The "name bouncer" who tells about lunching with a celebrity when as a matter of fact

he was but one of a hundred guests present to hear the speaker of the day—he is a typical egotistical positive. The truly recognized and confident don't bother trying to make such an impression. The woman who tries to convey the idea that she is on intimate terms with Mrs Richwich of the exclusive Richwiches of Desirable Boulevard is another example. Show me the snob who brags about wealth and important connections and abilities, and I'll show you a man or woman who is afraid, insecure, inferior and is unwittingly revealing a four-flushing personality.

"The outstanding thing about the person who overestimates himself is stupidity," according to psychologist Henry Foster Adams of Ann Arbor, Michigan. "He tries to bluff himself and others into thinking he is a strong, positive person, of high abilities, yet he is uniformly below average in common sense, intelligence, understanding of other people, and sense of humor He is also inclined to be lacking in courage, and likely to blow up in an emergency."

Blood brother of the egotistical counterfeit is the dominating positive who is also being eaten by feelings of inferiority But instead of blowing himself up like a toy balloon he endeavors to bolster himself by forcing others to do his will. The old-school "boss" who sought to make his subordinates cower because of his power over them was a dominating positive You find them still, men and women who try to force or frighten others into doing their will instead of inspiring and leading them. Such bosses and supervisors seldom go far or last long today. You find this type of person in the blustering husband and father, the bossy wife and mother, the weakling who strives to rule with a whip. You can laugh off the egotistical positive, but you can be badly hurt by the dominating positive counterfeit

Paper-hanger Hitler was a prime example of the domi-

nating positive. He forced a whole people to follow him or be exiled or slain by his police. Compare Hitler with Mahatma Gandhi, who had a legion of followers without a single threat or show of violence.

The third counterfeit is the hysterical positive. Little Johnny in a tantrum, refusing to eat, actually making himself ill because of jealousy over the newly arrived little sister, is a hysterical positive. The man or woman who dominates by adopting an illness is in this same classification. Some of these actually make themselves invalids

Medical records abound with cases of emotions that cause pain and physical symptoms so realistic as to confuse medical diagnosticians. Two such cases were described for the American Psychiatric Association not long ago by Dr. Theodore P Wolfe of New York City.

There was a girl who authorized an appendectomy. But the appendix when removed was found to be perfectly normal Psychiatrists revealed that the pain and symptoms, precisely those of appendicitis, arose from the girl's deep fear of being alone.

An unmarried woman appeared near death on three occasions during her first week in the hospital She exhibited symptoms of extreme high blood pressure. It was found that she was physically sound; the disease symptoms arose from an unconscious resentment of the fact that she had been forced to take care of her aging parents for several years at the sacrifice of her own plans

There are mothers who adopt illness in order to dominate their children, men who adopt illness to avoid returning to offices where they feel frustrated or are faced with complete failure Actual lifelong paralysis and blindness have occurred in hysterical positives

The negative personality is characterized by resistance to or retreat from suggestion or stimulus The negative

person is against—rejecting, disapproving, distrustful, faithless. He refuses to respond affirmatively. Often he even does the exact opposite of what is required. The very word *negative* is derived from the Latin *negatio*, meaning deny. Close kin to the true negative is the potato personality, the human vegetable, the passive one who takes the buffeting of life with scarcely any positive or negative reaction, simply suffering from and dumbly submitting to outside influences.

Children frequently refuse to follow instructions for no other reason than that they have been told to do a certain thing They take this negative way of protesting against adult domination It is one way for a child to prove to himself that he is somewhat independent.

What is excusable in a child, however, can be extremely damaging in adults who take the same childish attitude. There are adults who simply will not take advice or instruction, not because it is faulty, but because of an infantile effort to prove they are not inferior.

Here are some helps for banishing negativistic habits:

1. Identify the habits by personal analysis supported by intelligent reading or by competent outside help.
2. Identify the yearnings and difficulties that helped to create the habits.
3. By study or consultation find out how to make complete adjustment to the wants that gave birth to the negative habits of thought.
4. Learn how to think positively, and by daily practice adopt the positive attitude The positive attitude makes negativistic habits disappear.

The truly positive person is a sane optimist and thinks and lives an affirmative, constructive life. He says, "I can. I'll try Beginning now!" All the good things of life

can be directly traced in art, science, religion, politics—what you will—to positive thought and action.

The negative person is never happy and lives his own fearful way. He says, "I can't. I won't even try. I'll not only resist; I'll tear down I'm flatly opposed. I'm afraid in a world I never made." His shadow, the passive potato personality, says, "I'll suffer along with whatever is left after the positives and negatives are through."

Can you imagine a negative Christ?

Can you imagine a negative Edison?

Can you imagine a negative Mayo?

Can you imagine a negative explorer?

Can you imagine a negative sports star?

There are, of course, no absolute blacks and no perfect whites in the realm of psychology. There are, unfortunately for all of us, many gray patches. The negative soul may be positive enough to get out of bed in the morning, get a breakfast, and do enough of the day's chores to eke out a bare living, but his very approach to life blocks him in attaining its richer rewards.

Most of us started out positively. We bawled lustily enough to achieve food and warmth and comfort. Most children start out as positives; then they encounter obstacles Some learn to attack their problems positively, and others become negative. Many become a careless mixture of the positive and negative approaches and so stumble through life in a constant tug of war until one attitude or the other becomes dominant. The successful men and women of the world have discovered the power of the positive attitude and use it daily as a way of life The disgruntled and unsuccessful negative personalities can acquire the positive way of living through a reasonable amount of re-education such as is explored in these pters

2. *The Positive Way to Meet Problems*

We all encounter circumstances under which we must choose either the positive or the negative alternative. We can fight or retreat, conquer or surrender, make an effort or sidestep the issue. The way in which we select and use our alternatives in meeting our problems, frustrations, and failures may to some extent depend upon our inheritance and background rather than on cool reasoning. But, to a large measure, it is our choice of positive or negative response that determines the outcome. We need full understanding, therefore, of the power of the positive approach and the dangers of the negative attitude in order to place ourselves in a position to control our own destinies.

Psychologists have determined that there are but four basic ways in which we can respond to problems. Two of these are positive responses and are classified as either direct or indirect. Two are negative and may take the form of either retreat or evasion. From time to time, each of us may respond in one or all of these ways; but when the two negative responses are overworked, we are moving toward our own complete frustration. Too often the negative reactions seem to offer the easiest way out; yet if they become chronic we are apt to find ourselves enmeshed in failure.

Which of these four ways of meeting your problems have you usually employed?

1. You use the *direct* positive approach. You walk up to the front door of your problem. If it is locked, you figure out a way to open it or you get in some other way. This is the self-confident, self-sufficient, direct positive attack that realistically faces facts, then analyzes them, identifies the

obstacles, and goes through, over, or around, or destroys the blocks. You *know what you want.* You *ask for what you want.* You take direct steps to attain it.

Of course the direct approach must on occasion be tempered with a degree of caution. If used unwisely and without judgment, it is disastrous. The soldier who rushes in against overwhelming odds will in all likelihood meet death. There are, of course, those individuals who have an overinflated feeling of self-sufficiency, an overdose of self-confidence or of desperation that sets them against the world and invites destruction. But the paranoiac self-sufficiency of the emotionally underdeveloped is rather rare. The development of a direct, effective, positive self-sufficiency is the goal of every maturing person.

The values of the positive *direct* attitude are exemplified in the life of Dwight D. Eisenhower. It would have been utterly impossible for him to attain the minor triumphs that culminated in his great victory abroad if he had yielded to negative impulses. Soon after his appointment as Commanding General, European Theatre of Operations, Eisenhower reports in his *Crusade in Europe,* he made his first call on President Roosevelt and Prime Minister Churchill at the White House. "Tobruk, in the African desert, had just fallen to the Germans and the whole Allied world was thrown into gloom," the general writes. "These two leaders, however, showed no signs of pessimism. It was gratifying to note that they were thinking of *attack and victory, not of defense and defeat.*" There we have the general's evaluation of the positive as compared with the negative attitude. It is further revealed in his simple formula for military success. General Eisenhower summed it up this way: "Plan to the least detail. Then strike like death itself."

This same positive approach is valued by H G. Wells,

who in his *Experiment in Autobiography* cites the two guiding principles of his life. First, "If you want something sufficiently, take it and damn the consequences" Second, "If life is not good enough for you, change it; never endure a day of life that is dull and dreary, because after all the worst thing that can happen to you, if you fight and go on fighting to get out, is defeat, and that is never certain to the end which is death and the end of everything."

The values of the positive direct attack are well known to Elizabeth Arden, who built up her cosmetic empire to the point where she valued it at more than the $17,000,000 offered for its purchase. Arden hammers home the positive approach to her executives in business conferences, frequently exclaiming, "To get along in this world you've got to fight, fight, fight."

Even babies find the rewards that await the positive approach. Frank Moseley tells of seeing a baby trying to get over the fence to get his red ball. "It wasn't a very high fence, but then the baby wasn't a very large baby," he says. "He had only a few hundred days, a half-dozen words, and very little experience with fences or anything else.

"I started to help, but my mother put her hand on my arm.

"'Leave him alone,' she said gently.

"'But the fence is too high.'

"'Of course it is, but he doesn't know that,' she said. 'That's the lovely thing about children—they're always trying to do the impossible and sometimes they do it. They're always crying for the moon, and some day, perhaps, one of them will get it.'

"The baby, meanwhile, had put his small chair against the fence and climbed up. Seeing it wasn't high

enough, he put a box on the chair, and with much puffing and panting, hoisted himself up, hung red-faced a moment, then dropped with a fat thud to the other side, picked up his ball and grinned at us in gleeful triumph.

"The fence was too high for him, but he didn't know it."

Men and women of courage and fully justified confidence in their mature judgment, clear thinking, and abilities are the chief users of the positive frontal attack on their problems This direct approach is particularly valuable in the analysis of a problem and the laying of constructive plans for accomplishment of desired ends It is of great value in preventing the defeat of good planning by the negative minds that surround us all. This attitude does not permit pessimistic defeat. These positive-minded individuals are the ones who are decisive and who take direct action to get desirable results. They would accomplish even more good if they were not slowed down by the necessity of frequently using the semipositive indirect approach in dealing with others.

2. You use the *indirect, or substitute,* semipositive approach. Instead of walking up to your problems and facing them directly and squarely, you try the side doors and windows; you use indirection that is somewhat disarming; you make small, diffident, tentatively fearful approaches; you try to gain your ends through using others to "front" for you as substitutes and thus make a more positively direct attack than you dare to make yourself. You hint for what you want, but withal you are reaching for what you desire and the solution of your problems.

There are many who are masters of indirection, and it has its merits Chief of its values is the fact that often there is less opposition to indirect approaches, intelligently made Frequently indirection permits the other

person to maintain a cherished feeling of self-esteem The direct approach may imply that the other fellow is being "handled" or instructed or pushed, while indirection may make him feel he is in the driver's seat. Because they are negativistic but also want to feel completely adequate, there are many who are very unwilling to have their ideas or behavior directly influenced or dictated by anyone else. Your problems so often involve others that it is well to keep in mind that resentments or opposition may often be minimized by indirection.

The wife who says directly, "For heaven's sake, go in and shave before dinner," may well have an argument and no other result. But if she uses indirection thus, "You've plenty of time to shave before dinner, and do you know you are never handsomer than just after shaving . . ." well, what do you think?

There are many men and women who have slow, negative minds, who almost instantly set their minds against change and automatically say "No" from feelings of fear and a desire for safety first. Feeling almost always precedes thinking, and it is the truly positive and matured person who interposes thinking between feeling and decision plus action. Recently a businessman told me about making a casual, friendly suggestion for discussion with his partner. The partner instantly froze and next day marched in with lawyers to boorishly protect his "rights" Doors were slammed. Actually no rights were involved that couldn't have been completely protected and both partners and others would have been materially benefited by the discussion. As it was, all who were most directly involved suffered a dismaying loss they may never be able to recover. The businessman says he failed to realize fully the deep-seated fears and feeling of insecurity that prompted his partner to leap from those feelings to negative decision and negative action

without interposing thought and full hearing of the possibilities of the proposal He blames himself, for he really knew that his partner's par for the course on major decisions is two or three years The partner, doing some delayed positive thinking after his negative response, realizes that he slammed the door so churlishly it would take a big man to reopen it gently—and much as he might like to be, he simply isn't that noble. The negative attitude is a destroyer.

3. You *run away*, and the retreat is negative. This seems to be the very simplest of solutions. Didn't someone say, "He who fights and runs away may live to fight another day"? Obviously, there are times when no one but a fool would do anything but run away, but all too often retreat is a rout, a blind flight to no place where a positive stand will be taken.

Such flight practice can become chronic, a habit of life. Retreat strips one of all sense of dignity and any degree of actual security. The frightened bunny rabbit will scamper away at the most minor of threats. Bunny is so accustomed to running that the very flight seems to multiply his fears to the point where often he will simply freeze in complete capitulation, ready for the kill.

Human bunnies, stimulated by their negative fears, may dodge and run until they, too, freeze and quiver helplessly, awaiting the deathblow to all sense of dignity These human bunnies withdraw from others and refuse to face their problems. They become neurotics They acquire phobias. They shed relatives and friends and responsibilities They become the daydreamers discussed more fully in a later chapter. The daydreamer fancies himself as possessing characteristics he is too ineffectual to attain while his own negative brakes are locked. He goes fearfully through life playing a game of "let's pretend" and may even strut and

pose and kid himself he is fooling others as much as he tries to fool himself. He never dares to face the fact that any reasonably wise individual sees him exactly as he presents himself—a pretender—and glances away in pity. Two-legged bunnies even develop the runaway technique to the point where they have the complete withdrawal of amnesia or find themselves in a "snake pit" pretending they are Napoleon or God. Yes, the negative attitude can even speed that!

Some of these fugitives from the realities of life's problems acquire favorite illnesses. In her book *Mind and Body* Dr. Flanders Dunbar calls these pet illnesses "the beloved symptom." She states that even the great statesman Gladstone often developed a cold, which was not imaginary, in order to avoid addressing a hostile audience. Adults as well as children develop headaches, hives, stomach pains, and even asthma to escape their problems, such as school, uncomfortable business contacts, lovers' quarrels, and other problems.

The runaway may eventually become completely submissive. He runs up the flag of unconditional surrender without even attempting a good fight. He is the door-mat negative with a welcome sign woven on his back by his own attitude. He scarcely realizes that while people often *use* door mats they never *respect* them. He is the feeble, frustrated, negative coward who scarcely even got started.

4. You *eat sour grapes; you evade the issue;* and this, too, is negative. You view your desire but don't even try either by direction or by indirection to attain it. You simply say, "Aw, shucks, I don't want it very badly, and anyhow it's not much worth having."

I frequently use illustrative anecdotes about others, and this time I'll tell one on myself. When I was a lad, I scorned the person who was the so-called "life of the

party," the leader in conversation and small talk or in presentation of his own ideas. Such individuals fascinated me, but I told myself, "I wouldn't make a show of *myself* that way. Reserved—that's me. Modest—that's me I don't want to be the life of the party anyhow." It wasn't until I became fully aware of the power of the positive and the fruitlessness of the negative attitude that I was able to see clearly that I was gulping sour grapes by the basketful. I was actually envious of a quality I saw in others but didn't possess, because of my negative viewpoint. There is a tremendous daily consumption of sour grapes in this land of the free.

5. You *bask in dependency* on reflected glory, completely submissive. You wag the tail of your dependent little personality as you fawn round the heels of successful, satisfied, positive personalities You are a hanger-oner, an apple polisher, a me-too character, haunting others in the hope that through some magic of osmosis you will eventually absorb something by reflection from the positive-personality stars. You have seen some such folk publicized perhaps, standing on their heads at the opera or drinking from slippers at night clubs The type is exemplified by the tale you'll remember—if you are old enough—of the man who struggled to "shake the hand of the man who shook the hand of John L. Sullivan" when the Irishman was the world's champion heavyweight.

You are helpless in "a world you never made." You cry out by your manner, "I'm weak, I'm helpless. Someone please fix the world for me." You are extremely sensitive to your environment and its changes. You are the ingratiating weakling attaching yourself to the strong. You are capable of resorting to emotional blackmail of your spouse or others You are suggestible, emotional, perhaps artistic and adept in fantasy. And you feel guilty because of your sense

of dependency and probably hostile at heart because you have surrendered. You know you can never attain a feeling of self-sufficiency without fighting it out on positive lines, and your pose is that you are too weak to try. Because of all this, you tend to be a vicious, somewhat hostile character, ever fearful of being unmasked, and you hope your dependency racket may make you accepted and esteemed by all But you suspect this will never be realized, and you are less and less competitive, less and less sure of yourself. Negative dependency has become the pattern of your ineffectual life.

This type inspires recollection of the experience of a vigorous. Northerner on his first trip in the Deep South. He heard a hound wailing as if broken in both heart and body. The visitor exclaimed to a native:

"Can't you hear that poor dog howling? He must be in dire trouble. Why doesn't someone help him?"

"Well, suh," the Southerner explained patiently and without any show of concern, "that there dawg ain't in no trouble atall. He's jest a settin' on a prickly pear plant, and he's jest too doggone lazy to move"

Furthermore, if a helping hand had been extended the dog might have snapped at it.

But there are positive ones who reach out for the best. Fred Fritch tells us about one of these. When he was on Luzon Island in the Philippines, he was seated outside his tent when a small native boy approached.

"Do you like coconuts, sir?" he asked.

"I told him I did, so he borrowed my knife and walked across the road to a close-by coconut grove. I watched him select the tallest tree and climb to the top, as agile as a monkey Soon he returned carrying three big coconuts for me.

"As he squatted down to hack

'Why did you climb the tallest tree when there are coconuts in all the trees? Do the best coconuts grow in the tallest trees?'

" 'Oh, no, sir,' he replied. 'But the best coconuts stay longer in the tallest trees.' "

The best things of life are awaiting the grasp of the positive people who scorn the negative attitude The sound fruits of life with their rich juices lie at hand for the taking, and life's best coconuts are up there within reach if we but make positive effort to acquire them.

Often we don't take more of the best fruit simply because of an acquired habit of defeat. We even think it is all right for others to reach out and take their full share, but we hold back when it is our turn This is a rather ignoble acquiescence. To a large extent it is due primarily to severe limitations we have unwittingly placed upon ourselves.

Sometimes emotional blocks that were acquired in youth are unconsciously holding us back from full realization of our potentialities There are instances where the help of a psychologist or psychiatrist may be needed to discover the causes of the negative shackles that imprison us But more often we can reveal our problems to ourselves. Careful *study of the four approaches to life outlined in this chapter* may well reveal that unintentionally we have slipped into the negative attitude. If you will review your victories, you will undoubtedly find that it was only when you used the first or the second of the positive approaches that you met with success Think back on your defeats and unresolved frustrations, and you may very well find that one or both of the negative attitudes had predominated at those unhappy times.

The next time you feel yourself frustrated and begin to assume that you lack the ability to achieve your desire, before shrugging and tossing solution aside as beyond your

grasp, ask yourself these questions and search for clear honest answers:

1. Isn't it just possible that my feeling of inability is almost entirely self-imposed?

2 Isn't it possible that the obstructions I visualize are simply self-created ghosts of objections?

3. When did I first feel that I lacked the ability to achieve this specific desired goal, what caused that feeling or conviction, and have I any good reason for believing that this feeling is still justified?

4. Have I actually tried to accomplish this thing I'm convinced I can't achieve? When did I try? If I didn't try, what's the matter with trying now, *actually trying*, instead of defeating myself without starting? If I did try and failed, how many factors entering into that defeat can I list on a sheet of paper? Are those factors still in existence? Can't some or all of them be eliminated now? Did I really give it the good old college try, or did I just peck at it halfheartedly and then expect it to fall right in my lap?

5 Does the thought of actually achieving this goal give me a nerve system full of worry and anxiety? And if so, what am I really afraid of? Where did those fears come from, and do they really make sense, or are they just nagging little alibi fears to help me put off making a real effort?

6 What am I gaining by not actually tackling this proposition? If I attained it, would it conflict with some cherished ideas or beliefs or comfort I've become accustomed to? Would it enhance my feeling of self-esteem for certain, or does the thought of possible failure make me sidestep the issue? Would its accomplishment put unwanted burdens and obligations on me and thus disturb my customary way of life?

7. Isn't it true that my answers to these questions have largely banished a number of my self-imposed limitations? Isn't it true that up to now I haven't given this objective a thoroughly positive consideration and that a positive attack might well give me a desirable solution?

Psychologists have discovered that one of the chief reasons why you may have difficulty in solving ordinary problems of living is that you can't quite crystallize your problem You can't analyze it soundly so that you can go to work on a sound solution. Yet it was agreed at a meeting of the Midwest Psychological Association in Chicago that analysis of one's problems is the most important step toward solution of the difficulty.

What would you give for an easy-to-apply scientific method that would give you a sound solution to more than 50 per cent of your problems almost immediately and also start you on the way to sound consideration of the other 50 per cent that can't be solved so rapidly? Almost anything, because it would be one of your most valued possessions? Well, it is yours in the next few paragraphs—yours for the taking. And it is amazingly simple.

This four-point method of analyzing *and solving* personal problems is a gift presented by Professor Robert H. Seashore, chairman of the department of psychology at Northwestern University, A. C. Van Dusen, associate professor of psychology, and their collaborators, graduate students Liston Tatum and H. C. Klopp. Their experience has shown that this method is particularly valuable in reducing big problems to little ones and that it is valuable in overcoming inertia and helping anyone get started toward sound solution of his problems

Here is what you do Take a big sheet of paper and divide it into four columns At the top of each column, in this order, write:

1. General aims
2. Difficulties and advantages
3. Solutions
4. Marks of a good solution

There you have it, and it is simplicity itself. The psychologists advise that you "don't waste time asking your friends for help, or by spending hours in an armchair mulling the matter over aimlessly."

Dr. Seashore reports that by forcing the subject to *state the problem specifically* the "Northwestern system" achieves more than 50 per cent of the solutions immediately. The other three steps complete the process by eliminating to a large extent the disorderly thinking that so often makes for fuzzy consideration.

"With so many of our clients feeling some insecurity in either making plans or getting up confidence to begin, we feel that completing the four-column analysis and plan of action helps the individual to gain confidence in himself," says Professor Van Dusen. "The steps of the method serve as a reference point on a sort of 'road map' for future action, and interrupt the 'worry cycle' which prevents people from solving their problems."

An instance of the plan in action is cited by Professor Van Dusen An adult student in one of the night classes came to him with her career problem She felt that she had capacities beyond her present duties as a private secretary.

Using the Northwestern system this woman filled out the four columns Under Solutions she put down "Proceed with caution, get advice from other supervisors; take personnel courses." With this clear-cut plan of action before her she did the things listed. The very process gave her self-confidence. Then *she asked her firm for a supervisor's job and got it!*

The system works! It has worked for many others. There is no reason why it can't work for you! What's that problem that confronts you now? Get busy with the Northwestern system, and put it to work *now*.

3. *Make Up Your Mind*

NOTHING MUCH worth while is accomplished without positive decision supported by positive action. Your daily life and career are largely ruled by your own decisions or lack of decison, your own action or a willingness to procrastinate and let your decisions go by default. Millions of our fellows are this very day being pushed around in their own timid half world of gentle passivity because they can't make up their minds Millions are in or are bordering on a state of abulia. This word, concocted from Greek words meaning without and advice, defines a form of mental derangement in which the will power is lost or impaired.

Mrs Abulia Jigglesteps spends ten days trying to decide whether to get a new dress. She talks it over with Mr. Jigglesteps and calls some of her friends on the telephone to discuss the matter. Finally, after burning hot and turning cold a score of times, she arrives at the Downtown Frockerie. Now she is in a funk. She tries on a dozen cockeyed little numbers She goes to a half-dozen other shops but simply can't decide whether to get the one with monkey fur on the shoulder or the one with a cluster of wax fruit. She goes home exhausted, talks it over by telephone with her friend Minnie, who votes for the fruit instead of the monkey fur. She talks it over with Mr. Jigglesteps, who finally takes her by the hand and forces her to get delivery of a little adornment that makes her look something less than a buxom model for one of Helen Hokinson's cartoons Ah. Now her decision has gone by default But has it? The dress—and it really is a cute little number—is now modeled for Minnie and other friends They simply adore it. But in a day or two Mrs Jigglesteps

sends it back to the store and wears last year's black with gold—well, almost gold—ornaments.

Now, this is only one incident in the indecisive life of Mrs. Jigglesteps She has a difficult time deciding whether to order lamb chops or kidney for good old Jigglesteps' dinner. When she leaves the house to go to the matinee —selected by someone else—she returns to the door two or three times to make sure she locked it. Then she is miserable as she watches beautiful Madeleine Carroll try to make up her mind as to which man she is going to marry in *Goodbye, My Fancy*. You see, Mrs. Jigglesteps can't decide whether or not she turned off the gas before leaving the house either locked or unlocked. One wonders how she ever made up her mind to marry that Jigglesteps boy from next door. It must have been a primitive urge entirely beyond her power. Her life would be revolutionized if she would acquire the habit of making decisions with reasonable dispatch An exaggeration? No. There are millions like her

Then there is Mr. Wobbletop Good old Wobbly. Some years ago he couldn't decide whether to take that newspaper job he really thought he wanted or go behind the wicket in Papa Wobbletop's bank Papa decided that for him, and he went to work in the bank. Wobbly loved Judy, but it was Ellie who married him Ellie decided that she wanted him and made up his mind for him in a way that some women have.

Wobbly is a good sort, but he simply can't come to a decision, right or wrong, and stick to it Here he is in a world he never made, working unhappily on a job Papa picked for him, and married to Ellie, who is a fine girl but not the one he really wanted Three times he has had a chance to shift from the bank to the newspaper, but one of these times Papa made the decision for him, and

he didn't move. The other two times Ellie, who likes the idea of being married to a banker, made the decision for him. Wobbly is stuck until he learns how to make decisions.

Such indecision is one of life's deadliest poisoners It is prompted by doubts and fears and careless indifference. As it is practiced, it piles up frustrations that can ruin a life The person suffering from inability to make up his mind is tripped up by a host of negative practices that work against him. One of the worst of these is procrastination, the putting off of decisions, the ducking and dodging that exercises indecision's biceps The indecisive let their decisions be made for them by default instead of by their own positive control.

The indecisive person is afraid that he may be proved wrong. He may make a mistake. So what of it? Everyone makes mistakes sometimes The leader, the executive, thrives on making decisions He became an executive because he was capable of making decisions while others dodged the issue. Yet the executive has been rather accurately defined as one who makes decisions and is sometimes right It is more than that however—he has a good batting average of correct decisions. The underlings and the unhappy ones in any field are those who avoid or unduly delay making decisions because of a fear of error or responsibility. Can you imagine a Lincoln who couldn't make up his mind? A vacillating General Eisenhower?

Suppose you *do* make mistakes sometimes. Suppose you are dead wrong No one is always right. The good fruit of life goes to those who make decisions, who act upon them, and who ask for what they believe they and their followers are entitled to.

Even the famous make errors But fear of being wrong a part of the time doesn't make them negative thinkers. Sir Isaac Newton, the famous scientist, was frequently

wrong, but he was right often enough to make notable contributions to the world. Suppose Sir Isaac had been stopped by such incidents as this: He had been seated by his roaring fireplace, absorbed in thought. The heat became intense. He rang violently for a servant. Protesting that he was being roasted, Newton ordered removal of the grate "Wouldn't it be better for you to move your chair?" the servant quietly suggested. "Upon my word," exclaimed Sir Isaac, "I never thought of that."

There is the tale of the tussle Ralph Waldo Emerson and his son had with an obstinate calf. The Emersons wanted the calf in the barn and tugged and pulled. The calf spread out its legs and resisted stubbornly. A maid, observing that the great mind of Emerson seemed unequal to the situation, put her finger in the calf's mouth and backed into the barn with the calf sucking and following.

The negative-minded person makes mistakes and thereafter may make as few decisions as possible. The positive person brushes mistakes aside and goes on making his decisions, learning by experience to make fewer errors.

Testimony regarding the serious results of indecision is offered by Dr. Lydia Giberson, industrial psychiatrist of the Metropolitan Life Insurance Company She has helped employees of many large corporations in attacking and solving their personal problems

"Basically, worry has its roots in indecision," says Dr. Giberson "We worry about money matters because we're uncertain as to just where we stand. We worry about uncompleted tasks because we can't decide which one to tackle first We worry about suspected illness because we can't bring ourselves to see a doctor Chronic indecision reaches a climax in frustration. And the end-product of frustration is a nervous breakdown."

Persons suffering from nervous indecision to the point that they have virtually immobilized their will should have their family physician recommend a competent psychologist or psychiatrist to assist in a careful analysis of causes. There may well be deep-seated causes, and if these are revealed and explained, a cure may be effective.

Dr. Louis E. Bisch, New York psychiatrist and author, cites the case of a woman of his acquaintance who can never be sure that she has turned off the gas stove or unplugged the electric iron or toaster.

"I was on my way to Philadelphia," this woman told him "I began thinking of the apartment and finally, of course, the gas. I became increasingly anxious. By the time I reached Trenton I could see the house in flames with people jumping from the windows, all because of my carelessness. I simply had to leave the train and return to New York."

Dr. Bisch explains that thwarted wishing was responsible for the woman's indecision about gas stoves and electric appliances "Note that all such apparatus can cause a fire," he said, "also the subject's imagining an actual fire. As you may have guessed already, she was a spinster. Fire almost invariably stands for love and sex Here the sex instinct, unable to express itself, found a vicarious wish outlet in playing with fire *mentally;* setting fire to a building instead of a man's heart. Inhibitory factors, of course, repressed the wish; the downward and upward pressures causing vacillation of emotion, the doubt and uncertainty, the inability to make up her mind"

For every complicated case such as the ones cited there are a multitude of indecisive folk who suffer from much milder fear or frustration-born doubts that balk decisions. They may have been overdominated by parents and teachers and others in childhood and may simply lack practice

in making up their minds. With these latter, indecision has become a habit that can be broken by a bit of self-analysis and the practicing of a different habit.

If you are indecisive and plan to do something about it, you can take immediate comfort in the fact that indecision is not necessarily due to ignorance and slow thinking. On the contrary it is often thinking of so many things and consideration of so many doubts that result in the difficulty to reach and act on a simple decision. The more intelligent you are, the more you may be inclined to consider rapidly many factors before making a decision. If you were feebleminded, you would have little or no difficulty, for you wouldn't be able to think of a variety of possible consequences. Your difficulty may be that you have acquired the habit of applying to a multitude of little, unimportant things the same serious consideration you might advisedly give to vital matters.

In every walk of life it is the man or the woman of decision who leads; and yet there is no magic in making decisions. The formula to follow is very simple. It is the formula used by the business executive, the army officer, the physician, the social leader, the neighbor next door, the politician, the butcher, the artist, the candlestick maker. But invariably the outstanding person in any field is one who has made a regular practice of using the simple formula in his daily life, using it positively, constructively.

The formula for making decisions is already yours. You have seen it operate. You have used it unconsciously on occasion or have used it consciously, but perhaps not regularly, until it is almost automatic. Your attention is called to it again. It is worth noting down on a card and carrying in the pocket or handbag as a reminder reference. With some slight variations it provides the base of decisions in all walks of life

1. What are you trying to accomplish?
2. What are the pertinent facts?
3. What are the possible courses of action?
4. Which course of action will come closest to accomplishing your desire?
5. What are you going to do about it, and when?

This isn't merely the author's formula It is a universal formula. It's yours if you want it. I have used it in making decisions for the founding and administration of several enterprises I have used it successfully in helping others to solve their problems

You may not deliberately use this five-point formula in making minor decisions, but you use part or all of it whether you realize it or not. But when you have a really important decision to make, it is well to use it thoroughly, even to the point of briefing on paper the answers to each of the questions Let's consider these questions in more detail.

What are you trying to accomplish? If you don't answer this question quite specifically, you are certain to be adrift in a vague realm of uncertainty and can't come to any very logical conclusion Success begins with definiteness of purpose. If you have a problem, you should define that problem as clearly as possible in your mind or on paper. Having defined the problem, just what is your purpose? What are you trying to accomplish? Just what is your objective? As you mull over this question, *keep your mind on your objective!* The further your mind strays from your objective, the more difficult and uncertain your decision will be. If your decision is of high importance to you and yours and your future and you have difficulty in crystallizing your objective, go to competent advisers for assistance in considering the problem They may help you to gain a focus that is badly needed But be sure you go

to a *competent* adviser. Uncle Joe may be a grand and sympathetic person, but is he competent to advise on this particular question? Your family doctor may give sound advice on health problems but crazy counsel on finances or real estate.

What are the pertinent facts? Easy as this may seem, you should realize that, if you have only a part of the facts and some of these are faulty, your decision may well be a faulty one. It is not always possible to get *all* the facts, but you should fight for all the *available* facts You can get them from interviews, from books, by writing letters to proper sources. You can't make a truly sound decision without adequate data. Facts exist and are true and subject to checking.

The corner grocer selling his property may state, "As a matter of fact, I did a seventy-five-thousand-dollar business last year and made a net profit of ten thousand." That is simply his statement What is the fact? His books may show that the *facts* are he did a fifty-thousand-dollar business and lost his last prune. When you are gunning for facts, don't waste any shots at opinions, rumors, guesses There are still people in this country who have the *opinion* that the world is *flat;* there are fine folks who don't hesitate to relay rumor and make sweeping guesses What are the *facts* that give you the true picture? And whatever you do, park your emotions outside when you go in to examine facts Emotions can snarl up a set of facts like the backlash of a line on a faulty reel.

What are the possible courses of action? You have decided what you want to accomplish. You have assembled the available pertinent facts. Now, as you consider your problem, you may jump to or deliberately reach the conclusion that there is only *one* course of action open. You may be right, but make sure that you have carefully con-

sidered the possible alternatives There is usually more than one road leading to New York or Rome or your own particular land of heart's desire. One road may be more direct and the hardest; another may be longer but with more happiness to be had along the way. An hour, a day, or a week spent in outlining on paper the possible courses of action may save you later loss and expenditure of fruitless months or years.

What are you going to do about it? Now you have really come to the main point of the exercises. It is here that the negative-minded folk are so often lost by the wayside. You may reach a decision, but if you don't back it up with positive action, you might as well never have made any decision at all. And *when* are you going to take positive action? The matter of timing is vital. Perhaps your analysis dictates delay. But here is a warning signal. It is here that the procrastinators put off action and miss the boat because they are negatively afraid of decision and action. They make excuses for delay. They rationalize inaction. They are afraid of the cars. They are the negatives who trail instead of lead.

The foregoing program should be used deliberately and surely in making important decisions, but it isn't necessary for many minor decisions in our daily lives A child and many an adult can put in five minutes deciding whether to have red pop or white. What does it really matter? The important thing at the moment is to take one or the other if pop is wanted.

Much of indecision is due to a faulty habit that can be corrected with practice. Many of the most decisive persons you know have simply acquired a habit of making up their minds quickly, particularly on unimportant matters. A city editor on a daily newspaper is forced each day

to make scores and hundreds of quick decisions until it is an automatic process. A good executive is daily called upon to make decisions, and many of them quite automatically He won't be correct all the time, but he will maintain a good batting average.

The one best way to learn to be decisive is to practice being decisive. Here are a few exercises to be practiced whenever the opportunity arises, and that is daily or many times daily:

Welcome every reasonable opportunity to say "Yes" instead of "No."

Grasp every possible opportunity to decide positively.

Instead of debating whether to take a walk or stay home by the fireside, decide immediately and abide by your decision.

Instead of pondering whether to serve chops or steak, make up your mind immediately. You'll have to make a decision anyhow Why make it a ponderous problem?

When Pop is asked whether he would rather have cold roast or hash, he shouldn't pass the buck by saying "Either" He should make his choice and give the little woman a break.

You have a choice of three motion pictures for the evening? It is better to close your eyes and make an immediate blind choice and be disappointed than to go on into a ten-minute quandary that *exercises* and makes stronger your inability to make up your mind.

The next time you buy a hat or a tie, weigh the choices rapidly, and make your selection in double-quick time. It is better to make minor mistakes than constantly rehearse indecision. There is no merit in dillydallying over most matters Even in reading, the fast reader comprehends more than the slow reader. In my offices and probably in all offices the people who decide quickly and early when

they want their vacation periods get the best times. The ones who can't make up their minds take what is left.

Search for little ways in your own daily life in which you can make a fast decision; make it; then act on it. Interrupt your deadly little routines. How about that letter to Aunt Sally—the one you have owed so long? Stop right here. Write it now, and you'll have done one little positive act that may make the next positive act *easier.*

Make a game of being decisive, and try to play it all day long. If you will do this steadily, you should gain a feeling of being rewarded and encouraged to continue until you, too, have acquired a more positive attitude and broken through the cobwebs of indecisiveness and procrastination.

4. *Success Adores the Positive Attitude*

THAT GLAMOUR GIRL of all careers—Success—has ever lavished her desirable charms on those who deliberately or instinctively have adopted the positive attitude. Success abhors the negative. Failure, however, with a natural affinity for the negative folk, has marked them for her own.

Eliminating the sinecures of nepotism that have existed through the centuries, the positive men and women get the best positions almost always. Then, on the job, they get the best promotions and pay; or they graduate from the payroll and most effectively establish their own businesses.

Why is this so?

Because positive folk *know what they want.*

Because they prepare themselves to *earn what they want.*

Because they *ask for what they want and take positive action to get it.*

Because, if for reasons beyond their control they don't get what they deserve, they take positive steps to shape their careers so they do get their due in some other and more satisfactory situation

The negatives of life get the leavings.

Why is this so?

Because the negative attitude holds them in thralldom. Oh, certainly, they get meal-ticket jobs They are just positive enough to sustain life in a meager way, but there they rest content—or perhaps discontent They mark time waiting for the passage of a year on the job to bring a possible arbitrary raise Or they wait for their very positive leaders to negotiate a raise for them Of course, it must be admitted that in a way the negative folk really get what they want—the leavings.

It isn't simply a *theory* that the negative attitude holds employees back. It is a *fact*, established by carefully conducted researches, that only 10 or 15 per cent of employees even *want to be promoted*. Investigation reveals this is due to a negative fear that they wouldn't make good and a negative distaste for responsibility. In my book, *Make the Most of Your Life*, are detailed studies showing that factors within the control of almost anyone are chiefly responsible for the failures in business—negative factors of personality and attitude with which negative-minded persons are enslaved.

Here are some of the *negative red lights* which it behooves anyone to observe carefully unless he is willing to settle for failure These red lights have been observed by executives and personnel people in a wide range of activities Some of these lights are pointed out by individuals who have examined themselves and noted their weaknesses —but even then were so enmeshed in the negative viewpoint that they didn't stir themselves out of their ruts.

The red lights that halt careers:

Non-co-operation, plain ordinary mulishness
Absenteeism, just can't be bothered being on the job
Troublemaking, vicious gossip, stupid obstruction
Carelessness
Disagreeableness
Plain loafing
Too easygoing
Quick temper and generally poor self-control
Vagueness of objective
Too impulsive, tending to jump before looking
Failure to follow through with duties
Impatient
Unduly sensitive
Very easily discouraged
Tactless

Lacking in confidence
Little pride in work or accomplishment
Too critical
Procrastinating
Easily swayed
Talks too much or too little
Little or no initiative
Little or no enthusiasm

Surveys of many thousands of employees show that only a tiny per cent of those who are discharged and only a very small per cent of those who fail to attain advancement are handicapped by lack of an adequate initial working skill. They are fired and halted early in their careers because of one or more of the negative characteristics noted above. Countless thousands would avoid being discharged and would advance in their jobs if they were only willing to adopt a more positive attitude.

New York University recently published a booklet that undertakes to give young people an understanding of the qualifications demanded in the business world, the preparation needed, and the fields open to them. Four necessary qualifications, all of which *can be acquired,* are ability to get along with others, industry, willingness to accept responsibility, and alertness.

All four of these qualifications are necessary, however. Two or three of them are not enough. Some years ago I analyzed a failing business that was under the operating management of one of the most lovable personalities I have ever encountered. He got along famously with people, and there are studies that show that some 85 per cent of success is due to personality qualities and 15 per cent to ability. This man rated almost 100 per cent on personality and almost zero on ability. He proved to be a failure. There are many like the personality boy who is tops in personality and ability to get along with others. He has the requisite

industry if you misinterpret *activity* for industry. He not only accepts responsibility; he makes claims to greater responsibility than he can possibly handle, to the point where the office girls laugh at his arrogation He appears to be Johnny on the spot in the realm of alertness but is not alert enough to do well the clerical duties that are assigned to him.

The qualifications listed are all positive, and yet they are too frequently traded for negative attitudes As an executive I have frequently had the experience of flat refusal of assistants to take over full responsibility of a department with much better pay. It is a common experience in almost any office that minor employees will shy away from advanced training that would qualify them for more valuable jobs.

The records of every profession and industry are filled with real-life illustrations of the positive attitude at work.

There is the instance of a seventeen-year-old lad named Ernest E. Norris who had to quit school and go to work. He wanted to get into railroading. He decided that the best way open to him was to learn telegraphy. He persuaded a telegrapher to teach him the Morse code and the details of the work. He read newspapers, watching for an opening. He noted the suicide of a telegraph operator at Arlington Heights, Illinois Young Norris wrote to the station agent, asking for the job, and got it He got it because he had prepared himself for it Using the same positive attitude, he became president of the Southern Railway System.

When a financial panic ruined his father's business, Charles R. Hook got a job as an office boy at twelve dollars a week He took correspondence courses in engineering. He got a job working in a rolling mill and stayed after hours to learn all phases of the operation he could absorb.

He absorbed plenty. He became chairman of the board of Armco Steel Company.

William A. Patterson had to leave school when he was only fifteen He got a job with the Wells Fargo Express Company at twenty-five dollars per month. He was a positive-minded kid He went to night school for thirteen years He became paying teller and then vice-president and then president of the United Air Lines

A fifteen-year-old lad named David Sarnoff had to work to help his widowed mother. He bought a code book for two dollars and acquired a telegraph key and practiced in his room during his spare time He carried a dictionary to learn the meaning of words He educated himself and became head of the vast Radio Corporation of America

At the age of twelve, a New York lad took a three-dollar-a-week office boy's job to help support his mother. The job was with the Sprague Works of General Electric Co., which was then only seven years old The kid went to night school Later he took correspondence courses that gave him the equivalent of a technical college education. This positive-minded youth made himself president of General Electric, which provides jobs for 200,000 and digs up dividends for 250,000 stockholders His name is Charles E Wilson.

Mr. Wilson observes, with a genial smile, "People who fail to achieve what they want in life don't want it badly enough to do the hard work. There just ain't no golden chariot to take them there"

The pseudo sophisticate says, "All that is Horatio Alger stuff—it's outdated" Outdated? The Horatio Alger stuff is working steadily *today* in every walk of life just as positively as ever. And, anyway, what's wrong with the principle of strive and succeed, the principle that underlies all progress ever achieved in America?

The foregoing illustrations of the positive attitude at work are selected deliberately from the experience of a multitude of individuals who without the great benefits of college education have reached a point where they have virtually armies of college graduates subordinate to them. They will have more such subordinates in the future if we are to accept the *Fortune* poll of the graduating class of 1949, which will eventually be recognized as the most significant story of that year—more important even than the story of the Russian mastery of atomic explosion.

That portentous *Fortune* survey revealed that 1,200 colleges had graduated 150,000 men, 70 per cent of them veterans, 30 per cent of them married, and 98 per cent of them afraid to venture, obsessed with a yearning for "security," but lacking the conviction that the only dependable security is that which they can develop within themselves.

These men, a majority of whom have been in uniform, and many of whom courageously faced tanks and machine guns, made it perfectly clear in the *Fortune* survey that there is one thing they definitely did not want They did not want or intend to take a chance Only 2 per cent of those seniors from whom tomorrow's leaders should come had any intention of going into business for themselves They wanted jobs with big corporations and the promise of a pension at the end of the line There was a dearth of evidence that this great group going into big business had any idea of making any ventures of their own.

There are students who believe that this lack of enterprise is due to the fact that these men were first rocked in the cradle of the home, later spent years in service, where they were told what to eat and wear and when to get up in the morning, and then were handed college educations on a platter. They have come to like too well being provided for by others They love the cradle.

They are going to make the plums of the future easy picking for the minority who fully develop their own positive attitude of mind

What did the general who commanded 70 per cent of these graduates think of "safety-first" dreams of security? Dwight D. Eisenhower told us what he thought about it when he addressed an incoming class of students at Columbia University.

"In these days and times when we hear so much of security," said the future president, ". . for everything we do, to make sure that we shall never be cold or out in the rain or never be hungry I must tell you that you have come to the wrong place if you are seeking complete fulfillment of any ambition that deals with perfect security. In fact, *I am quite certain that the human being could not continue to exist if he had perfect security.* Life is certainly worth while only as it calls for struggle for worthy causes, and there is no struggle in perfect security.

"I hope that by the end of the year and by the end of your course the word 'opportunity' will be one that you will nail to the masthead of your lifetime flag and follow it forever."

Another fine mind of the day that believes there is an overemphasis on security to the point of disaster is Dr. Vannevar Bush, wartime head of the Office of Scientific Research and Development.

"There is no such thing as absolute security," Dr. Bush declares "In this uncertain and complex world there is no workable security without the willingness and courage to take risks.

"We can hope to protect ourselves only if our people maintain and develop their imagination and initiative and are willing and able to take chances"

How now, class of 1949? Where are the positive will-

ingness and courage to take risks? But these college boys were not alone. Clifford Jurgensen of the Minneapolis Gas Company analyzed 3,723 applications for jobs and found that of ten items the applicants ranked job security at the top of the list. Not pay Not chance to achieve. But security! Of course it would be stupid not to want a measure of security, but when that desire is wrapped up with negative and passive attitudes, the spirit of a man or woman is in hobbles and attainment is made more difficult.

True, the records of failure in new business are appalling, but they have always been discouraging. Obviously all people cannot very well go into their own enterprises, or the great corporations would be stripped But the contention is that the basic attitude of the class of 1949 is negative and shocking; and unless there is a change to positive thinking, a great mass of these prime young men are going to be caught in the backwash of business and industry. And a few years hence they will regret deeply their "sure-thing" attitude that kept them out of preparation for their own projects and also kept them from the advancement that could be theirs with a more positive approach.

Contrast the sure-thing, security-first approach with Elmer Wheeler's story of three young men who first met during the war when they worked on the atomic project at Pasco, Washington "When their job there was finished," says Wheeler, "they started some 'chain reaction thinking' that has made them successful businessmen.

"Tony Rupert had studied Business Administration at the University of Minnesota. John Raby had been a millwright and had had experience with machines and tools. Herb Osborn had had experience in machine shops and had been supervisor of the machine shop at the atomic project.

"The time came when their job was completed for the

government, and like thousands of others they asked themselves, 'What'll I do now?' First they did some thinking. Because of their individual experiences and skills, the three were ideally suited to operate a machine and tool business of their own. Many people go this far. But these fellows went further. They had the courage, and the faith in our system of business, to take the plunge. They had little money, so they built their shop themselves. They've had their ups and downs. But persistence has seen them through. In addition to a flourishing shop business they manufacture and sell an all-welded house trailer that is getting quite a reputation on the West Coast. Their success secrets are good ones. They didn't rush in blindly. First they sized themselves up, 'evaluated' the situation, and deliberated carefully as to what they could do best. But they didn't stop with planning, either. Once they had their plan—they began immediately putting it into action—in the best way they could at the time, not waiting for conditions to be 'just right.' "

It is not the fault of the "times," it's not lack of capital, it's not lack of an arm or leg or eye or college degree—it is primarily the lack of the positive attitude that makes career cripples The three men who made the trailer had positive minds and followed the positive technique to establish themselves in business If they had been negative, they could have dreamed up a score of negative reasons as to why they shouldn't and couldn't and wouldn't have a chance They would never have got started It was ever thus. The best fruits are labeled for the positive only. The culls are marked for the negative.

In a recent discussion, a negative neighbor expounded at length on the impossibility of anyone in these times having a chance as of old to establish a business without a large amount of capital. He held forth on the fact that, de-

spite lip service to the contrary, the government makes it exceedingly difficult for a small business to get on its feet and then takes huge bites out of the winnings if the business does weather the "times" He held forth for an hour explaining how small business can't be established today without large capital and doesn't have a chance to become big business any more. Many of his statements were true enough of today, just as they would have been true a hundred years ago It is more difficult to make headway today, but it is not impossible. The positive mind takes the negative factors into consideration, but it *stresses* the positive factors and, with the strength of the positive approach, overcomes the negatives.

Watch the positive approach at work with Richard Noison Harris. He was graduated from Yale in 1936—scarcely the old days Harris could have taken the easy way of nepotism and taken a good job in his father's woolen business But he had a positive trend of mind and preferred to prove that he could stand on his own feet without benefit of his papa's payroll

With the small sum of five thousand dollars, which he borrowed, he purchased a beauty-supply business in Cleveland. He noted that permanent waves required very expensive machinery and high costs to the customers. He set to work to develop a home system whereby women could wave their hair at a huge saving There were many others trying to do the same thing without any great success, but that didn't knock the positive out of Harris. He produced a twenty-five-cent home-wave kit, but it didn't move from the counters very well, and so he improved the kit and the package and increased the price to a figure that still permitted a woman to make a great saving Now the negative individual would say you couldn't put that over without heavy financing. But in 1944 with just fifty dollars

(yes, fifty) for test co-operative advertising the Toni Home Permanent was offered to the public. You know about it. Which girl has the Toni? You might ask which man has the positive attitude. Millions of women decided that they would be the ones with the Toni. In four years Harris sold his company to the Gillette Safety Razor Company for twenty-million dollars

The Toni incident is spectacular, but it is current, and to a lesser extent other businesses are being founded every month by men and women who know that success adores the positive attitude. In little more than a decade this author has been involved in establishing a half-dozen successful business enterprises—all of them with shoestring financing—and he knows of many who have done the same. For instance, there is Carl F. Morlet who, as a junior executive in an Atlanta bank, decided there should be a better rack for booklets displayed on the counters He developed an adjustable plastic rack that captured the fancy of other bankers, and within two years Morlet was engaged in his profitable business, supplying the demand.

For many years it has been part of my business to indulge in the fascinating analysis of business and the personalities who operate them. Without one single exception, successful business results from the power released by the positive attitude of mind. With scarcely a single exception the failures analyzed have been dominated by the negative attitude. I have yet to find an outstandingly successful individual who has the negative outlook. I have yet to find a failure who had positive qualities overweighing the negative. I have yet to find even one top executive or personnel man or woman who doesn't agree with these findings.

Success adores the positive.

5. *Turn Handicaps into Assets*

PERHAPS YOU HAVE told yourself that these matters of decisiveness and positive action are all very well if one doesn't start out chained down by various handicaps. Handicaps might be expected to cancel the power of the positive, but on the contrary they frequently increase its development. We have dramatic proof of this on all sides of us This proof is to be found wherever you have handicapped boys and girls or men and women—all of us who in one degree or another are handicapped either organically or functionally. We who are handicapped, and we all are, should be everlastingly grateful for our handicaps, for these disabilities, when met and overcome by the positive attitude, may be directly responsible for whatever success we achieve in life Link the true positive attitude to an actual handicap, and it is almost axiomatic that success must result as surely as the glory of the sun succeeds the gloom of the night.

Perhaps it seems Pollyanna-ish or even brutal to maintain that we should be grateful for our handicaps, but if you will accept this concept for only a few minutes, you must be convinced There are, of course, a multitude of handicapped persons who are only semipositive in their approach to their problems. They will find a way to correct a fault or effect a balance and stop right there But for each of them there is another who, in fighting to overcome his handicap, will go on positively and achieve a point of what the psychologists call *overcompensation*. They go on to victories that might never, under more fortunate circumstances, have been theirs. A handicap of itself does not hand you a gift package [illegible], but any

handicap that stimulates cultivation of the positive attitude will, because of that attitude, deliver a sweepstakes prize. There is good reason to believe that there is scarcely a handicap that is worse than negative thinking.

Let me tell you the stories of Harry Doehla and John Doe to illustrate the point. They are real characters, but you will understand why I don't more definitely identify John Doe. The two, as young men, were badly crippled by rheumatic fever—arms, hands, legs, twisted as though in vises People felt sorry for them and their families. John felt very sorry for himself and never learned how to shed his negative outlook. He became a querulous invalid, a physical, financial, and emotional burden on his family, living an unhappy, unproductive life for more than thirty years. He hurt everything with which he came in touch Naturally I won't identify him.

I have prevailed upon my friend of long standing, Harry Doehla, however, to let me tell the story of his million-dollar handicap for the help it may bring to others. Harry was the son of an eight-dollar-a-week weaver when rheumatic fever struck just after his graduation from high school. Gone were his plans to work his way through college and specialize in chemistry. Gone was the modest security of the Doehla home, in which the boy had to be carried about like a babe in arms when not in his wheel chair. For five terrible years pain racked his body, and searing thoughts raced in circles in his brain.

A flash of pain "Why does this have to happen to me?"

A new complication, and a beastly diet is required. "It isn't fair that others should have strength and mobility and I must be confined this way year after year."

More pain. "What did I do to deserve this? It isn't fair. Why? Why? Why?"

There was great loneliness, since both father and mother

had to go out to work for meager wages to keep him idle in his wheel chair. Why? Why? Why? Bitterness and hatred were branding his very soul. Then one painful, lonely day, a strange thing happened to Harry Doehla. He didn't quite realize what was going on. His parents saw no change that night. But there was a subtle change within Harry Doehla. A revolutionary process was begun. A miracle had occurred. He had stumbled onto a positive attitude toward his problem.

"The questions I've been asking are doing no good for me or anyone," he admitted to himself. "All these questions are useless. What is the question for me to ask?" That broke the negative vise in which he had been pressed. He was beginning to make a positive approach, and other questions followed. "How can I, crippled, and chauffeur to a wheel chair, be of use to others? What can I do where I am and under these circumstances to be of some use to others? What can I do now to make some money and share the burden?" Now, those were questions calling for positive answers, positive decision, and positive action.

Scores of possibilities flashed through his mind. One by one they were rejected as he passed on, seeking more feasible projects. He tried some things, and they didn't work out well, but he was making positive efforts to do something about his situation Finally—to make it brief—without any training or special skill he began coloring post cards. He sold some of them, but the pay was small for many hours of work, day in and day out—eight hundred dollars a year. He worked out a plan to buy finished cards and sell them by mail. His plan expanded so that now there are thousands who sell his cards. He has a million-dollar business.

A few days ago I had one of my frequent and cherished long visits with Harry Doehla. He holds court in his home

at Fitchburg, Massachusetts, and in Florida, but more often he has his pilot fly his private airplane to New York. I sat in his artistically decorated, privately owned home in the fashionable and comfortable Hampshire House. I looked down from his thirtieth floor residence into Central Park Harry moved about easily in his light chair. Telephones jangled until he had them stopped They interfered with his play of ideas and brilliant conversation. I consider him one of the best educated men I have ever met. He personally manages his fortune and business. He has a thousand interests and a multitude of friends. "Doug," he said, "I want to show you something." He wheeled over to an electric organ, almost lost in a corner of the spacious room. His music was beautiful He can reach the pedals with a technique he has worked out despite his difficulties, and he manages the keyboard skillfully He isn't ready for Carnegie Hall, but Harry and his positive attitude are doing all right How now, John Doe?

The Harry Doehlas of this life succeed because of their handicaps—not in spite of them. You would be hard put to it to point out anyone in the upper reaches of accomplishment who hasn't had one or more handicaps. As a matter of fact, a great mass of people are handicapped. You see them marching ahead and are blinded by what they accomplish and perhaps overlook the blocks that were thrown in their way. A simple dip into statistics makes clear the multiple handicaps we suffer as a people The Amercan Medical Association reports there are sixteen million who are among the deaf or hard of hearing alone. There are millions suffering from other physical disabilities; many millions with mental disability; many millions handicapped by feelings of inferiority; other millions bowing under less serious burdens And despite these infirmities, the positive-minded ones rise above the commonplace while the

negative thinkers, those with negative hearts, join the ranks of the ineffectual whiners. It has always been so. The pages of history are studded with the names of the handicapped who won out because of their difficulties. For every one of the outstanding, there are the individuals of our own acquaintance, lesser known, perhaps, but just as valorous.

Test your own recollection of some of the valorous handicapped who attained greatness Listed below are names of persons who could well have led fruitless lives, complaining that outrageous fortune had made it impossible for them to give something to life. Can you name their handicaps?

	The Handicap
1. Julius Caesar	....
2. Charles Darwin	....
3. Lord Nelson	....
4. John Keats	....
5. Ulysses S. Grant	....
6 Ludwig van Beethoven	....
7. Lord Byron	....
8 Thomas A. Edison	....
9. Edgar Allan Poe	....
10 John Milton	....
11. Demosthenes	....
12. Charles P. Steinmetz	....
13. Elizabeth Barrett Browning	....
14. Peter Stuyvesant	....
15 Alexander Pope	....
16. Robert Louis Stevenson	....
17. Franklin D. Roosevelt	....

The list could go on and overflow a Manhattan telephone directory The handicaps of the above list are as follows: (1) epilepsy; (2) invalidism; (3) one eye; (4)

tuberculosis; (5) throat cancer; (6) deafness; (7) clubfoot; (8) deafness from boyhood; (9) psychoneurosis; (10) blindness from middle age; (11) stammering, inarticulateness; (12) hunchback; (13) invalidism; (14) wooden leg; (15) hunchback; (16) tuberculosis: (17) infantile paralysis

So these are outstanding cases of handicaps overcome by men and women who had the positive attitude. How about the current crop? The files of the Veterans Administration are filled with instances of men who have rebuilt their lives despite devastating physical damage.

There is the case of Bob Allman. Read a brief sketch of his great record at the University of Pennsylvania, and if you don't recall his handicaps, make a guess at what was "holding him back" He was star performer on the university wrestling team—won forty-four bouts, lost twelve. He won the outstanding award as "that member of the senior class who most closely approaches the ideal University of Pennsylvania athlete." The award was based on personality, character, athletic prowess, scholarship. He made Phi Beta Kappa for scholarship, the Sphinx Society of campus leaders, etc. The handicaps of this popular wrestling scholar? Well, he was operated upon for rib separation, had a badly infected elbow and a wrenched knee.

And then, too, Bob Allman is blind!

How are you doing with your handicap?

Cripples under Coach Von Elling at New York University learned how to jump the hurdles. He had a boy crippled by infantile paralysis clear the bar at five feet nine inches and moved it higher. Ever try that without paralysis? Better be careful and try it at three feet first.

How are we all doing with our own handicaps?

Were you one of the many who laughed at and sang the praises of the book and play *Life with Father?* Clar-

ence Day tied a pencil to his fingers in order to write it. His fingers had been crippled by exposure in the Spanish-American War.

And how is *your* handicap today?

Handicaps don't stop the positive-minded. They can hold back only the negatives of life.

Have you been handicapped by lack of money, lack of formal schooling, lack of time, lack of various desirable things, or just plain lack of the positive attitude?

Ten-year-old Ethelwynne Kingsbury was swinging as high as she could in the hammock. She fell out. She was paralyzed from the waist down. Her mother made a modest living as a practical nurse and had to leave the child alone during the day. The lass studied at home with special lessons and was graduated from high school with high honors. A Minneapolis business college wouldn't admit her because it was believed her handicap wouldn't permit her to earn a living. She turned up at the school, however, and later became secretary to its president.

You can't stop a positive person. Ethelwynne wanted to be a singer. With her secretarial earnings she took training and won a Columbia Broadcasting System singing contest. She had fine earning capacity on the radio networks. She became business manager for the pianist, Countess Helena Morsztyn, and president of the Minnesota Federation of Music Clubs.

"My first step," Ethelwynne Kingsbury explains, "was to realize that one of the worst things I could do was to invite or even expect special consideration because of my handicap—there is nothing so crippling as self-pity."

The positive attitude can always banish self-pity, which is the infiltrating fifth column of negative thinking.

The cases cited here are not carefully selected instances. There are tens of thousands of individuals to choose from

For instance, you could select any one of the 700 handicapped workers studied in the Western Electric Company. One day the company executives decided to study the work of the 700 handicapped as compared with 700 who had no apparent impairments, all 1,400 doing the same kind of work. The work of all was scored on the basis of rate of production, labor turnover, and absenteeism. On each of the three counts the handicapped were superior to the unimpaired!

When one considers what the uneducated and physically handicapped accomplish through their positive approach to their problems, it is difficult to give much sympathy to the many who wail, "Oh, but I never had a chance at a good education. If I had been able to go to college, I'd set the world on fire." Yeah? What are they waiting for? A considerable percentage of the men and women listed in *Who's Who in America* never had the advantages of a formal college education, but they educated themselves Not long ago B. C. Forbes studied the careers of the fifty outstanding business executives in America About half had never had a college education The great majority of the branch managers of the Bell Telephone Company never moved the tassel of a mortar-board from right to left, signifying the award of a college degree. Bob Devine ran a truck and operated a small automobile repair shop. He had no college education. He married He became a New York City detective He studied nights and enrolled in New York University. In June, 1949, he received his Master of Laws degree. Raphael Demos, a Greek immigrant who worked his way as a janitor to his Harvard Ph D, holds Harvard's Alford professorship of natural religion, moral philosophy, and civil polity.

Men and women without arms, without legs, without eyesight, without formal education, without inherited

wealth and position, without the advantages of the more basically favored are constantly attaining desirable heights of achievement They outstrip fortune's favorites *because* of their handicaps—if they have the positive attitude

The majority of people are vague about what they really want to do when it comes to selecting a vocation The majority never really find out what they are best fitted to do. They drift They are positive enough to keep from starving but sail without compass or rudder In contrast, the handicapped, faced by sheer limitations, analyze their situations and take the positive approach to develop their highest abilities under the circumstances The negative folk invariably make way for them in business and professions and in *all* areas of life

6. We All Crave Social Acceptance

Far more important than the use of the positive attitude in attainment of material success is its application to the satisfaction of three of man's most deep-seated needs. Gratification of these hungers needs the positive approach Assuming the obvious need for food, drink, shelter, and the desirability of spiritual faith, three indispensable requirements of man, as identified by psychologists, are these:

1. The need for social acceptance Each of us has a desperate demand for acceptance by the group whose good opinion we cherish We must be insiders of the group We must belong. The most terrible of fates is exile.

2 The need for a satisfactory love life Acceptance in the group is not adequate Each man and women yearns to be all-important to just one individual Each man craves a place in the heart of one woman that no other man can take. Each woman wants to be indispensable to one man.

3. The need for a satisfied ego impulse Every person wants group or social acceptance, to reign supreme in the heart of one individual, but that is not enough Each must have an individual reason for existence Each must feel that he or she stands out from the group as an individual in his or her own right We all long to be *important individuals.*

These three needs must be gratified if we are to have a happy, satisfactory way of life, and they can best be achieved by positive approaches available to all The needs for a satisfactory love life and a satisfied ego impulse will be dealt with in later chapters Let us consider here the need for social acceptance

One of the most dramatic demonstrations of the craving for social acceptance was the phenomenal demand for Dale Carnegie's book *How to Win Friends and Influence People* Sophisticates scoffed at this book—but bought it and studied it and profited by it Millions of sincere men and women, young and old, have studied that book in dozens of languages all over the world.

Not long ago I was interviewed on a radio program by Ted Malone Passing mention was made of a "Seven-Day Plan for Winning Friends" that I had described in *Make the Most of Your Life* Soon the telephones were ringing, and postmen began dumping sacks of mail in Ted Malone's offices That casual mention on his program brought thousands of requests for the friend-winning plan. Counting of the post cards, letters, and telegrams stopped after 23,000 requests had been received, but they kept coming weeks after the broadcast You aren't alone in your hunger for social acceptance. And you won't be alone if you utilize the direct approach to attain such acceptance.

You may resent this, but regardless of how lovable you think you are, regardless of the station to which you feel you belong, *you are almost exactly where you now belong socially* If you don't like your present degree of social acceptance, you can change it by positive planning and positive action but right now you are where you asked to be

If you are lonely and "haven't a friend in the world," it is because you are negative and careless If your group is restricted to a casual acquaintance or two from the office, someone from the apartment across the hall, someone you met on train or bus, it is your own acceptance of an unnecessary situation If you run with a gin- and dance-crazed group—it's a group of your own acceptance No doubt you have read of the Collier brothers, who shut

themselves away in a littered home in New York, or the case of a woman in almost any large city, who shuts herself in a hotel room for years, accepting food only through half-opened doors. These are extreme cases of negative retreat, but no one forced these people into seclusion—they chose it, accepted it, no doubt nursing their frustrations, and at the same time they hungered within for a social acceptance they never learned how to achieve.

Two newcomers enter an office Soon one has a lot of companionship because of positive, friend-winning qualities The other may be eating alone, going to the theatre alone, or associating with a few other stray social rejects You have all seen new families enter your community. Some become active and are warmly welcomed; others live on for months or even years with their names scarcely known to their neighbors There you have positive or negative-minded families in action, and yet each has the same fundamental yearnings for acceptance by the group.

Thyra Samter Winslow, widely known for her writing and radio work, has told us of her experience with positive action in finding a congenial group

She was a greatly dissatisfied young woman in a small Southern town She complained to her grandmother that the people there were "narrow-minded, stupid, uninteresting; they were dull; they lacked ambition, they didn't understand" She wasn't sure what she wanted them to understand. She didn't realize her own attitude prompted her appraisal Her grandmother tried to show her that her fellow townfolk were nice people, living well in their own homes and doing useful work. But that was not enough for the young woman She airily announced they weren't her kind of people. She was going to New York and become a writer and belong to a group of brilliant writers, artists, and such.

Now, Miss Winslow was taking positive action, but she was all mixed up. She found a group in which she admits she then belonged—a group of "foolish young people with half-formed ideas Too radical Too unconventional Too Bohemian Ill-bred. Bad-mannered. With not much talent and not much ambition Just a restless, badly adjusted group of half-baked writers, artists, and actors, without any worth-while ideas to substitute for those they had rebelled against"

When she realized what had happened to her and began to see herself and her friends in a true light, she began breaking away from the old group She used positive discrimination in her selection of associates She found that in New York as anywhere else there were people she truly wanted to know—fine young people who were eager to know her, too, when she had something worth while to offer in exchange. Then it was that through her own control she gradually reached her present status of friendship with distinguished playwrights, writers, and actors and others who make real contributions to life.

True, one can't simply select a group of famous people and become one of them But one can select kindred spirits in office and home community and church and elsewhere You can refuse to remain content with an accidentally acquired group and can constantly search for those who are going the way you want to go. You can reach out positively to broaden your acquaintance, just as others have done There is no secret about it

If you are completely satisfied with your degree of social acceptance, this chapter is not for you except as it may give you a sharper understanding of the needs of others. But if you want to take positive steps toward broadening and deepening your friend-making qualities, you will find here a program designed to get very beneficial results If

your inclination is to sidestep the positive action that will be proposed, the chances are that you are negative-minded and determined to stay that way.

Some persons are extremely self-centered and not much interested in what others do or say except as it is closely related to them Others are quite social-minded and considerate of the group to which they belong. But most people are a mixture of self-centered and social-minded tendencies; some are well balanced and some are lopsided as regards these two types If you are to make the positive approach, it is important that you discover your own balance or lack of it

There is a definite connection between social-mindedness and friendship. A self-centered person is usually unpopular because he is customarily negative, argumentative, stubborn, uncooperative, difficult to get along with, and inclined to strut. The social-minded and socially approved person is more friendly, cooperative, easy to get along with, and reasonably modest The latter attracts warmer and more numerous friendships, has a more welcome place in the group, and tends to be the more positive type of individual.

Test your social-approval qualities:

	Yes	No
1. Is it rather easy for you to make new friends?	....	....
2. Do you feel quite at ease at and help to enliven the functions you attend?	....	....
3 Do you consistently refrain from making comments about others you wouldn't make to their faces?	....	....
4 Do you smoothly and almost always avoid arguments?	....	....
5 Are you quick to show real interest in		

things your friends are enthusiastic about? ....

6. Do you mention and otherwise suitably acknowledge anniversaries and special events that are important to those you know? ....
7 Are you with reasonable frequency invited to places where both men and women are present? ....
8 Do you belong to as many clubs and other community groups as you feel you should? ....
9 Do you welcome and sometimes make the opportunity to mention to others *the good points and accomplishments* of your acquaintances and friends? .. . .
10 If you become involved in an argument, do you keep your temper and seriously try to see clearly the other's point of view? ....
11 Are you chatty, talkative, carrying your full share of the conversation? ....
12 Are you fully as active as you should be in your clubs and other organizations?
13 Do you patiently and tolerantly make fair allowances for others' idiosyncrasies and varying moods? ....
14 Do you have enough friends to satisfy you? ....
15 Are you comfortably at ease in mixed groups of men and women? ....
16. Do you request the opinions and advice of your friends and others?

17 Even though somewhat inconvenienced, do you often go out of your way to grant favors?

18 Do you invariably do what you promise to do?

19 Do you express approval of the acts, children, possessions, and activities of your friends?

20 Do you consistently avoid use of sarcasm and belittling statements?

21 Are you confident you are generally liked by the opposite sex?

22 Do you avoid offering criticism as you would avoid the plague?

23 Do you keep your complaints and prejudices to yourself?

24 Do you frequently take the first step to follow up and renew an acquaintance with someone you feel you would like to know better?

25 Do you take the lead in suggesting to friends activities you feel you would both or all enjoy?

26 Do you welcome sympathetically but but consistently refrain from prying into intimacies revealed by others?

27 Are you usually cheerful, and, when not, do you refrain from foisting your blues or self-pity on others?

28 Are you very careful never to impose on or take for granted the friendship of others?

29 When you like 'em, do you tell them so by word or act or attitude or all three?

30 Are you fully aware of and guided by the knowledge that others are just as

ravenous for appreciation as you are—appreciation that is *expressed* and not left to be taken for granted? ... .

31. Do you frequently take the initiative in suggesting the theater, a party? ... .
32. Are you the first or one of the first in your group to introduce some new activity? ....
33 Are you quicker than most with laughter and the introduction of a good joke? ... ...
34. Are you rather daring in acceptance of changes, new activities, new interests, the unusual? ... .
35. Are you one of the first to take steps to put life into a party, start things, keep them rolling? ... .
36. Are you quick to volunteer to perform little services for others? ... .
37. Do you volunteer for or quickly accept membership on committees? ... ...
38. Are you *downright enthusiastic* in support of group activities—not simply placidly receptive and mildly co-operative? ... .
39. Are you inclined to be a bit bolder than your associates, readier to take a chance? . ....
40 Are you first, or one of the first, to speak up in meetings of organizations or informal groups? ....

The number of your affirmative answers is indicative of the degree of social approval you have won Absolute scientific accuracy cannot be claimed for such tests but

the questions are based on the painstaking laboratory findings and analyses of social qualities by psychologists and other specialists in the study of human relations.

If you have as many as eighteen negative answers, you may be just getting by. You may be something of a leader, but even so you aren't very popular and have very few warm friends and a more limited group of interested associates than is desirable If your negative answers are as few as ten, you are to be congratulated.

The man or woman possessed of the positive attitude will study carefully any negative answers and take steps to change them to the affirmative They will also review their affirmative answers and plan ways and means of making them even more definitely accurate responses.

Warning: If by any chance you checked "Yes" to as many as thirty of the questions and do not feel that you have fairly adequate social acceptance, you have probably been too generous with yourself or have very weak support for your affirmative checking

What makes one individual a popular social success and another a nonentity and social failure? Hundreds of books and thousands of articles in consideration of this question have been published. Almost invariably these studies point out the desirability of a welcoming, kind, nonantagonistic, friendly attitude but stop short of explaining clearly why a boy or girl, man or woman can have these attributes and still be on the outside looking in and not very popular in the group It remained for Dr. Merle E Bonney, psychologist of North Texas State College at Denton, to make what this author believes to be the most important contribution of a generation to the consideration of what makes a person socially acceptable

Dr Bonney devoted more than six years to a scientifically methodical study of personality traits of socially suc-

essful and unsuccessful subjects. His studies reveal that you can follow the old copybook formulas and be caught in the doldrums of social acceptance unless your group rates you *high on the aggressive and positive traits of personality.*

"It stands out clearly that in order to win friends a erson must be more than friendly," declares Dr. Bonney s reported by Dr. Albert Edward Wiggam in his notable tudy, *The New Techniques of Happiness.* "The old saying, If you would have friends, be one,' is only half truth. Some of the most friendly subjects in my study have been ejected by their associates.

"By friendly, I mean they are generous, kind, helpful, anxious to please, courteous, thoughtful of others, and generally nice people. The trouble, both with such children and with *adults,* is that they are *not strong personalities.* In other words, a person to be popular must make himself *count in a group.*

"I have found in my success that a person is well accepted much more because of what he is and does in the way of making a contribution to the group, than because of one or more of the traits usually considered necessary for winning friends Even if he has a moderate amount of obnoxious traits, such as being bossy or untidy, he may be the most popular member of his group if he has strong, aggressive traits which contribute steadily to the success of the group.

"Instead of generalities," continues Dr. Bonney, "let us take two of my children to illustrate what I mean. First is a boy whom we shall call Donald, with an I.Q of only 80. Donald probably cannot go through high school, but I will wager he will be a personal success in life.

"He has a very poor school record, yet for two successive years he has been in my highest group of children for popularity. True, he is cheerful and friendly, but this

is only half the story. *It is never more than half the story of popularity and social success.*

"The other half is that he is constantly watching for opportunities to be of service to his group. He pulls the curtains for the class play; he runs errands; he looks after the classroom pets; he does fairly well for his team on the playground; and he often has some useful suggestions for solving the practical problems of the group.

"Furthermore, Donald does his best to influence other children to play fair, to keep quiet during programs, and to live up to good standards He has a pleasing personality, but he also has integrity, and makes a contribution to group welfare.

"Turning now to a bright girl, Helen, we find an example not at all uncommon—of high intelligence combined with low social acceptance Helen was in my lowest group for popularity all through the fifth and sixth grades

"Why do such bright children as this girl, and *adults as well,* fail to win social recognition? Sometimes they have positively antisocial traits, but Helen is not antisocial. She simply lacks *social skills* and *social purposes* She does not *do anything for her group* Her written work is done well, but she seldom speaks in a class discussion She is passive on the playground, and shows no initiative in anything. Her teachers say of her, 'She is not interested in the group,' and 'The others pay no attention to her.'

"Now don't you see that even with his low I Q., the purpose of living will probably never be a problem to Donald, nor will he ever be a problem to his community. Yet to Helen, with her high I Q , life is no doubt already a problem It nearly always is for such people. From which child will society profit more, are not the chances better that Donald will be the greater social asset, and the happier human being?

"We must give up the idea that to be a socially useful and successful person, all one needs is to be sociable and friendly I have children who have ranked high in social acceptance for six consecutive years, but who would not be called sociable They are rather what Jung would call introverts. The reason they have many friends and are socially successful is solely because they have such positive traits as daring, courage, aggressiveness, leadership, and a genuine interest in promoting group welfare.

"If you are not interested in your group, the group will not be interested in you They will simply ignore you, no matter how kindly you may be, because you lack the aggressive traits You have no enemies, but this will not mean you, therefore, have friends Many friendly persons have neither friends nor enemies

"Children, and also parents, should be taught that the art of winning friends does not lie in a few simple tricks or gestures, but in the achievement of many kinds of competence, and the development of strong, positive personality traits A person will not win friends unless he does positive things to cause the group to feel he is doing something for the general welfare. It seems to me this is the outstanding lesson for parents and teachers, as well as for vocational counselors, and all who have at heart the welfare of both our youth and our country.

"You must *do something* and *be something,* if you want to be popular, win friends, and be a happy, well-adjusted and influential human being"

7. *Need for Satisfactory Love Life*

Social acceptance may be attained by a man or woman and still leave the individual with an insatiable hunger for a satisfactory love life, a fundamental craving to be indispensable to one man or one woman Without the positive satisfaction of that want, a man or woman is lost in a half life of futility. Just as with social acceptance, the attainment of a satisfactory love life is largely dependent on positive attitudes and positive approaches to the desired prize

Engagement and marriage are positive matters

"Will you marry me?" There is a direct, positive request

"I will" is a positive answer (If negative, there's no engagement)

"Do you take this man [woman] . . . to love . . honor?" There is the direct, positive query before the altar or the justice of the peace

"I do" is a positive commitment (If negative, there's no marriage.)

All too often the positive questions get positive answers and then the man or woman or both revert to negative attitudes and wonder why their marriage is a failure. There would never be an engagement or a marriage if at least one party to the event wasn't, momentarily at least, of the positive type.

Take that shy young fellow named John Alden for an example of negative boy meets positive girl His eyes had long been shadowing a desirable lass named Priscilla Mullens He liked the way the wind molded her figure on the deck of the *Mayflower*. He liked the vagrant tossing of her hair, the sparkle of her eyes, the way she could lug a

bucket of water along First Street in Plymouth Colony. He had that fundamental yearning we are considering, but his negative attitude was cheating him. Instead of making his positive decision and simply asking for what he wanted, John Alden found himself presenting the proposal of his friend, Shorty Standish, the fellow in the uniform.

Now besides a gleam in the eye Priscilla had the positive attitude. She wanted someone who was taller than she was, and that someone was negative young Alden She followed the simple process of making her positive decision and asking for what she wanted· "Why don't you speak for yourself, John?" He did Positive licked Negative in the first thirty seconds of the first round on that historical occasion!

It was as simple as that. And it is because it is so simple that many a negative man becomes enmeshed by an undesirable woman if she happens to be the positive type. It is the same simplicity that often links a fine young woman to a regular heel. Then sometimes negative boy meets negative girl What happens? Just nothing at all.

A priceless illustration of negative meets negative—result: nothing but a tug at the heartstrings—is given by Dr Donald A Laird in his *Technique of Handling People*. Today, Dr Laird is one of the world's wisest in matters of human relations, a prominently known psychologist and author, but he wasn't always that way

"A roly-poly Colorado girl made a fool out of me in my third year of high school," he recalls "She made no effort to do this, so far as I could notice Come to think of it now, she didn't make a fool out of me—I did it myself without any help from her.

"It may have been her broad smile, her girlish giggle, her curls with the glint of red in them Whatever it was, it made me daffy Apparently she didn't know I existed.

Yet in my boyish way I was determined to have some influence on her.

"First I tried dressing up for her special benefit One Sunday afternoon I borrowed a pair of white trousers The waistband fitted perfectly, but I had to turn the cuffs down to get the right length I traded two somber neckties to another student for a brilliant yellow and red striped tie. Most of the afternoon I lounged in this attention-getting outfit across from the girls' dormitory, hoping she would notice me. On Monday I learned she had spent the week end in Des Moines

"Then I tried music to win her favor. I sent to a Chicago mail-order house for their cheapest instrument, and a book of teach-yourself-at-home lessons. She had to pass my window on her way to and from the gymnasium three times a week On these occasions I would hopefully stand in my wide-open window, regardless of the weather, and blow my loudest and sweetest when she passed. Apparently she was hard of hearing

"That winter she was interested in our basketball star. So when spring came I decided to give him competition, and perhaps at last get some notice from Florence. I quit my surreptitious smoking and went into training for cross-country running. I ran to and from meals, to and from classes, to and from church If motion won attention, I should have had it. But the nearest I came to getting notice from her was one sunny afternoon when her botany class was meeting outdoors

"I hastily put on my running togs and ran around the class group until the unappreciative instructor asked me to please go somewhere else to pack down the grass.

"It was not entirely accidental that twenty years later I saw Florence in Nebraska I was disappointed to see that the once roly-poly girl now had middle-aged spread, but

she had the same smile, the same giggle, the same red-tinted curls.

"We talked about our families, laughed about the old prep-school days She remembered how I ran in circles around her botany class, and said she had been furious at the instructor for reprimanding me The mention of this brought a blush of sedate middle-aged embarrassment to my face, which at that time didn't have whiskers to hide a blush.

"She actually had noticed my adolescent antics! But still I did not seem to make any impression on her in those days She never seemed to notice me Why? I could safely ask now, and it was her turn to blush when I did

"She said I never seemed to notice her, so there! Never noticed her! Why, I noticed her so much I made myself ridiculous But I had made the blunder of trying to attract notice instead of noticing her. When I said 'Hello' to her, I had talked right past her head When she looked at me, I had shyly looked to one side I had been so self-conscious I didn't appear to be half conscious And she thought I didn't notice her then!"

The young Laird had gone through some somewhat positive antics, but his more negative shyness canceled them, and he had neglected the simple positive procedure of asking for what he wanted

Lack of appreciation of the vital power of the positive and negative attitudes we acquire is responsible for a great deal of the confusion and tragedy underlying the groping and experimenting, the engaging and the marrying involved in the fundamental search for a satisfactory love life

Analysis of studies of courtship, marriage, and divorce records reveals clearly that the negative attitude of mind is the dynamite that blasts the one best chance of happiness in love. Research involving interviews with sweethearts,

married folk, marriage counselors, and divorce-court lawyers makes it equally clear that the men and women who instinctively or deliberately possess the positive approach are the ones most likely to attain a satisfactory experience of love

The catch-as-catch-can courtships and marriages are the ones that clutter the nation's divorce courts

Fundamentally, lovely though she may be, the negative-minded girl who sits in her mental bower waiting for a knight in shining armor to find her accidentally may eventually discover herself without a mate or walking slowly down the aisle with what has been left over from the pickings of the positive-minded lasses The man by her side is in all probability a negative male whose decision has gone by default.

The positive girl is the one who smoothly goes about hunting pheasants where the pheasants abound She has deliberately kept herself in the field searching, quietly, unostentatiously, objectively, with a glow in the eyes ready to turn into a gleam at the proper time. Her negative sister sits at the edge of the field and finally settles for an old crow instead of the flashy game bird.

There has been a lot of talk and more of writing about the predatory male animal, but all too often he is an aimless, sheeplike, straying beast willing enough to show that he loves a girl but never more inarticulate than when it comes to really putting the matrimonial question Ask the married women you know how their husbands proposed to them Watch them stall, evade, or remain silent. They won't give you much help. They know that in most instances they had to be artfully positive to get action.

The positive man is the one who makes an objective search and selection before that chemical-emotional-spiritual explosion called love occurs The negative man

frequently makes out better than he deserves, but he is the one most likely to wake up with a headache in the divorce courts or entangled for life in an unhappy situation.

We prate about the age of science and its wonders We snatch at deep-freeze units, motor travel, toenail enamel, automatic toasters, and television but go right on ignoring the positive, objective, intelligent, scientific approach to successful marriage.

Someday there may well be national laws that will avert the mental torture of countless married millions and the accompanying emotional crippling of millions of children, the innocent victims of negative-minded stupidity.

Why wait until it is a federal offense to be a matrimonial moron?

Almost any positive-minded couple with a small amount of positive effort can avoid entering into matrimonial bankruptcy and can have highly foolproof assurance of successful marriage.

The proof?

Out in Los Angeles there dwells an erudite doctor of science named Paul Popenoe. In years gone by he was editor of the *Journal of Heredity*, executive secretary of the American Social Hygiene Association, secretary of the Human Betterment Foundation and served the government in various important capacities For many years he has been the director of the American Institute of Family Relations. By thousands, young people have gone to this institute in a positive and intelligent approach to marriage. By thousands, older people whose marriages have become private hells on earth have gone to him seeking solution to their dilemmas.

Watch a young couple making a positive approach to happy marriage. They are ushered into a reception room The young woman is assigned to a woman counselor, the

man to a male adviser. They may have been trying to show their best colors to each other in courtship, and the counselors want to question them in private, where their answers to searching interrogation will not be unduly influenced.

The young woman gives her personal and family history. There is discussion of a variety of questions that arise. She takes a personality test to determine her emotional maturity and various other factors that would have a direct bearing on the prospective marriage. An appointment is made for a physical examination, and the first conference is concluded. The same procedure is followed by the young man. It has taken about an hour—no longer than the selection of a dog or a washing machine or an automobile or some other expendable item.

A few days later they return to the institute, probably separately, to consider the results of the physical examinations and for further discussion of questions that may have arisen in their minds. The results of their tests are discussed. They receive pamphlets on sexual adjustments and discuss with the counselors questions that may arise in this connection. Problems of budgeting and financing based on the prospective income of the couple are considered. The trained counselors on Dr. Popenoe's staff are simply searching, discussing, helping the young people to face facts in the light of the findings of broad scientific researches. It all sounds rather dull? Where is the magic in all this?

There is no magic. This is simply the positive approach to marriage. The negative approach would be to skip all this. The amazing fact about this counseling is that *it is almost impossible for such a positively planned marriage to go on the rocks.*

The American Institute of Family Relations is situated in Los Angeles County, where the divorce rate is approxi-

mately 50 per cent, and yet in the first eight years of such counseling there was not one single case of divorce among the couples examined. As the years went on, there were a few cases of divorce—but extremely few. The percentage of ıccess is remarkably high.

This process of narrowing down the chances of fail-re to near a vanishing point is followed by positive young olk who don't want to gamble fine years of their lives nd perhaps be trapped for life in marital blind alleys with uffering children as the innocent bystanders

There are similar organizations scattered throughout the ountry. The processes are available to all More and more ninisters are establishing somewhat similar protection for heir parishes In recent years hundreds of schools, largely hrough the demand of positive young people, have set up ecture courses dealing with personality and marriage probems Obviously the one best approach to solution of the livorce problem lies in the direct advance on the basic problem.

Despite the importance of a satisfactory love life it was little more than twenty-five years ago that the pioneer studies of marital unhappiness were published. Genuine scientific research by professional men has been making marked progress in the last decade, and through all these studies the importance of positive and negative attitudes is obvious.

Dr Lewis M. Terman of Stanford University and his associates have made a voluminous and remarkably outstanding contribution in their study of 1,500 married persons Looming large among the faults of poor wives and poor husbands are traits characteristic of negative attitudes. The most grievous faults are listed first in this sketchy summary. Each following fault is a little less serious in disrupting marital bliss

Poor wives:

- Nag
- Are not affectionate
- Are selfish and inconsiderate
- Complain
- Interfere with hobbies
- Are slovenly in appearance
- Are quick-tempered
- Interfere with discipline of children
- Are conceited
- Are insincere
- Have easily hurt feelings
- Criticize husband
- Are narrow-minded
- Neglect children
- Are poor housekeepers

Poor Husbands:

- Are selfish and inconsiderate
- Are unsuccessful in business
- Are untruthful
- Complain
- Do not show affection
- Do not talk things over
- Are harsh with children
- Are touchy
- Have no interest in the children
- Are not interested in home
- Are rude
- Lack ambition
- Are nervous, impatient
- Criticize the little wife

The following tests are designed to aid wives and husbands in scanning their negative and positive attitudes in relation to their married state. Do not be lenient in patting yourself on the back with favorable answers. Keep in mind that perfection is often marred by many little things that can do more to disrupt harmony of a home than some one major fault.

ARE YOU THE PERFECT WIFE?

	Yes	No
1 Do you consistently say and do things that build up your husband's ego and make him feel that you rate him as a highly successful man that you would be overjoyed to marry again?		

2 Do you have an intelligent understanding of your family finances so that you handle household expenditures and savings in a truly businesslike way?

3 Are you a good home companion, cheerful, punctual, non-nagging, non-complaining about negligible matters you can control and dismiss without bothering your husband?

4 Do you never—or very rarely—criticize your husband?

5 Do you keep *all* your relatives out of his hair and refuse to let them intrude unduly in your home and other affairs, and do you treat his relatives with courtesy and consideration?

6 Do you encourage him to frequent his club and "stag" activities and, even if he doesn't leave you alone very often, make him feel free to join his male friends whenever he wants to?

7. Do you realize that a multitude of husbands lead lives of "quiet desperation" in their own particular job jungles and so do everything you can to make your home an interesting, attractive, cheerful, comforting haven for rest and relaxation?

8 Do you keep yourself both at home and on parade as well groomed, immaculate, and attractive as possible so that your husband may be proud to have you identified as his wife?

9. Do you maintain an intelligent interest in his business affairs so you can serve as an intelligent sounding board

and pressure escape valve, without offering gratuitous emotional and incompetent advice or criticism of associates?

10 Have you cultivated an interest in his friends and recreations so you are a satisfactory companion in his leisure hours?

11 Do you take part in church work, clubs, parent-teacher associations, in garden or other hobby organizations, or groups that give you a place in community life without neglecting home, children, or husband?

12 Do you unselfishly cooperate in every possible way to further the best interests of the family as a group?

13 Are you to the very best of your ability a competent mother?

14 Are you instinctively or through discussions with a physician and reading of authoritative books an understanding and satisfactory sexual partner?

15 Are you sure you are rated as a good, competent hostess, so that guests, either expected or unexpected, feel perfectly at ease?

16 In spite of dropped cigarette ashes or scattered papers, does your husband feel free to use any room in the house at any time?

17 Even though you may dislike the drudgery, are you a good cook, serving a satisfactory variety of food attractively?

8 Do you avoid like a plague being or giving an indication of being a bossy, possessive wife?

19. Do you warmly welcome home a weary fighting man, often frustrated and distraught, let him blow off steam, and send him forth again a man loved, comforted, renewed, knowing he has a precious haven well worth fighting for?

20. Do you rarely complain and *never* whine?

The perfect wife can answer each of these twenty questions and all that they imply with a clear-cut "yes." The wife who answers twelve questions with "yes" is probably holding her husband, but positive answers are needed for the other questions It is the wise wife who will give careful thought to each negative answer and make and carry out plans to change each negative to a positive "yes" answer.

ARE YOU THE PERFECT HUSBAND?

	Yes	No
1 Do you never criticize your wife before the children or others and never, or rarely, in private?		
2 Do you regularly provide—without her having to ask for it—a reasonable portion of the family income to expend as she desires without accounting for the expenditures?		
3. Do you voice your love for her daily and so act that this is not merely a a vocal routine?		

4. Do you carry a full half share of responsibility in handling the children and their affairs and support your wife's action in this regard so that you present a united front? ....
5. Are you as considerate and courteous to her relatives as to your own, and do you keep your relatives from intruding unduly in your home and family affairs? ....
6. Do you occasionally send flowers or other gifts to your wife in observance of anniversaries, etc., and sometimes for unexpected little occasions? ....
7. Do you show a real interest in her intellectual life and club and hobby and various group activities? ....
8. Do you reveal an understanding of the drudgery of cooking and cleaning and child care that is the lot but not necessarily the joy of an intelligent wife? ....
9. Are you observant of the little things your wife does to make home and meals, etc., attractive—and generous in voicing compliments? ....
10. Do you cooperate generously in planning and carrying out social activities? ....
11. As a host and as a guest in other homes, are you attentive to your wife and on the alert to help her appear to her best advantage? ....
12. Have you developed a sympathetic understanding of feminine psychology so you are not baffled by her changing moods and emotional requirements? ....

relations would be well advised to examine carefully their own attitudes first, the attitudes of their mates second, searching for the troublemaking negative attitudes that may well be undermining the happiness of both. Men and women who can take it on the chin could to good advantage ask their partners to rate them on the tests presented here. All too often we give ourselves the benefit of the doubt and overrate our desirable characteristics.

Divorce lawyers and marriage counselors are constantly being confronted with marriage problems that are clearly due to the negative attitudes of the man or the woman or both And they are frequently startled by the fact that many men and women haven't even discovered what their *real* problem is. It is because of the confusion of imagined problems with the fundamental difficulties involved that troubled married folk who want to make a positive effort to save the family ship from the rocks go first to their family physicians and to competent marriage counselors before they ever rap on the door of a lawyer's office.

8 *Your Yearning for Self-Esteem*

You may attain adequate social acceptance and still suffer thirst You may achieve a satisfactory love life and still hunger. For accompanying these intense desires is a craving for satisfaction of your ego impulses. Whether you like it or not, you are consumed with a desire to *be somebody!* You may recall that Abraham Lincoln was aware of the desire when in his first speech to the voters of Sangamon County he said, "I have no other ambition so great as that of being truly esteemed by my fellow men"

Another who recognized this third intense desire of mankind was Sir Francis Bacon, who said, "When a man falls in love with himself, it is the beginning of a lifelong romance" This being the case, it is well to recognize that the desire to *be somebody* can be underminded by feelings of inferiority and self-consciousness and that the one best way to establish a confident sense of self-esteem is through positive practices

Napoleon used armies to advance his feelings of personal worth Emil Ludwig informs us that one of the last things the Little Corporal said on St Helena, his isle of exile, was, "I should very much like to know whether Herr Bauer ever learned how I made good" There you have Napoleon on his very deathbed consumed with a yearning for esteem that would have been allayed by assurance that an obscure teacher of mathematics knew of his world-wide fame The teacher at the Brienne Military Academy had been contemptuous of young Napoleon's ability, and Bonaparte had never forgotten the slighting of his ego

The great and the near great have no copyright on desire for adequate self-esteem though they, no doubt, are more positive in their fight to acquire it. The yearning for a feeling of dignity burns feebly or roars into flames in the lives of all of us It is a craving in everyone, no matter how humble or how elevated his status in life. The child brags about his big house or maintains that his father is stronger or richer than some other father—trying to build up self-esteem His father may drive a larger car than he can afford and go to no end of trouble to get a low number on his license plate in order to enhance his own feeling of worth. His wife may well try to outshine her neighbor in matters of small consequence

Even the ever shy and unduly modest are bolstering their love of self by feeling superior because they won't condescend to do the flashy things others may do "just to feel big." But underneath the petty and the great steps taken in this direction is the obvious fact that individuals and nations wouldn't amount to much without the desire to "be somebody" The desire, however, is impotent unless fulfilled through decision and direct action

Those who endeavor to live humble and unselfish lives are often frustrated by the very negative elements involved, despite the worthiness of their motive. An example that clarifies this point is given by Oren Arnold, distinguished writer and counselor:

"I was visiting a friend one afternoon. His fifteen-year-old daughter Judy breezed in from high school and announced that she had just been elected to an important office by her sophomore class

" 'How did it happen?' " her father asked.

" 'I happened it,' Judy had an impish smile. 'I had seven opponents And Daddy—when they spoke, they were drips! They overdid their acts'

"She went her way, whistling Judy will get along in life. I sensed that her experience might hold a lesson, and it did. That night I called on the school principal. I learned that Judy had gotten more votes than all her seven opponents combined. And what were the 'acts' which had been overdone?

" 'They showed too much modesty, real or false,' the principal answered for me. 'Judy is no better equipped for that office than any of the other girls or boys, except for one priceless thing—enthusiasm. With that, she stooped to no self-effacement, no show of indifference She *wanted* that office and *said so*. She spoke eagerly, but tactfully, of what she could do for her class if elected. In short, she quite overwhelmed her nice opponents, who self-consciously did almost nothing at all Before they realized it she had skillfully moved into the spotlight"

There we have eight young egos at work making a bid for self-esteem. The one with the positive approach overwhelms the seven negatives.

Judy was the positive one who knew what she wanted, asked for it, and took positive steps and made positive promises of positive action. She was one in her group of eight. The noted anthropologist, Earnest A. Hooton, estimates that approximately one in four average men is self-conscious and given to brooding about himself; that one in five is shy and inhibited; that only one in four is naturally sociable and full of self-confidence.

Because of the very intimacy of the feelings involved the percentages of various studies vary, but through them all it is revealed that the boy or girl, man or woman who has developed the positive attitude of life is the one who wins the richest rewards.

Professor Harry W. Hepner, after years of research and study, reported that an analysis of five hundred men

and five hundred women college students revealed that one in every five had difficulty in controlling feelings of inferiority.

Dr Smiley Blanton, after careful surveys of large numbers of students in various colleges, reported that three-fourths of them had feelings of inadequacy, insecurity, or inferiority.

Only 10 per cent of 2,342 students answering questionnaires issued by Anne F. Fenlason and Helen Ruth Hertz of the University of Minnesota felt that their personalities were so well balanced as not to be a handicap to their future success Of these students 902 expressed dissatisfaction with their personalities in terms of feelings of inferiority.

How does that fifth column of inferiority infiltrate our personalities? Here are some of the findings of Miss Fenlason and Miss Hertz as reported in *Mental Hygiene*:

Do you have an older brother or sister? You are more likely to feel inferior if you have an older brother or brothers But you are more likely to feel superior if you have older sisters

Are you the youngest in the family? If so you are more likely to feel inferior "Oldest" children have relatively low percentages of inferiority feelings.

Do you come from a large town or city? The big town students are more likely to feel inferior than the small town boys and girls Students from towns under 10,000 population had a smaller percentage of inferiority feelings than those from larger centers

What is your father's occupation? The lower its social and economic status, the greater the feeling of inferiority.

Although this study is based entirely on college-student subjects, they represented a broad cross section of social backgrounds Incidentally, the students who felt inferior

spent more money for recreation than those who didn't and devoted fewer hours per week to recreation. Also, the students who made few new acquaintances usually felt inferior, but those who made twenty-five or more friends in college didn't brood over their troubles or suffer from embarrassment.

The scientists, the psychologists, the psychiatrists assure us that we come into this world all positive and naked and bare of any feelings of inferiority. How then do we "get that way"? For that's the first step toward "unlearning" the pattern. That's an easy one to answer on the authority of the specialists Those quaking feelings are beaten into us, usually early in life, by parents and others in the family; by ourselves as the results of the experiences we go through; and by teachers and by preachers

Indication of influences at work in and through some of our teachers and preachers is found in the work of Mrs. Maria Brick, staff psychologist for the Riverside Church of New York, who participated in giving the Rorschach personality test to the student bodies of two theological seminaries Mrs Brick reported that "most all of the theological students gave evidence of difficulties in social relationships." It was brought out that the prevailing pattern in most cases showed "lack of or uncontrolled emotional life," a "strong tendency to be compulsive," a "fear of authority and feeling of inadequacy," and "a considerable amount of free-floating anxiety." When the tests were given to groups of teachers, they showed the same prevailing pattern Groups of chemists, pharmacists, and engineers did not show the desire for authority that was apparent in the clergymen and the teachers.

Most communities have their balanced, intelligent, and greatly valued clergymen and educators, so no leaps to sweeping conclusions should be made on the basis of such

reports. But many communities have teachers and preachers who are highly emotional personality failures and who brook no question of their words or motives, obviously seeking to prop their failing nerve by a show of authority vested in their positions Thus they may very well warp the lives of those with whom they come in contact.

Parents and others in a family beat the youngsters down with negative commands and scathing remarks Don't do this and don't do that and unthinking criticisms shave little egos down to splinters when not adequately interpersed with praise and recognition and positive direction.

I conducted a survey of childen aged six to ten that included the question, answered in secret, "What are some of the things you wish your father wouldn't do?" Broken promises, cheating, loud talking, and other traits were laid bare The child who protested, "Popsy always says I'm dumb," is being emotionally crippled unless the mother and others can offset the father's unthinking brutality. What chance has a child like that competing with the one who reports, "I like everything my daddy does, and anyhow he calls me 'his Big Guy' "?

Dr Ira S Wile, former lecturer on Disorders of Conduct and Personality at Columbia University, reported a striking but not by any means isolated case of an entire family in the process of making a negative little inferiority-ridden wreck out of six-year-old Clarence Members of the family took Clarence to Dr. Wile because they thought the boy's mentality was retarded His four older brothers and sisters, instead of making him a spoiled baby, made him the butt of their gibes and taunts and ridicule because he couldn't read or write, and the poor little rascal was beginning to believe his brothers and sisters were correct.

Let Dr. Wile tell the story in brief. When he first saw Clarence, the boy "stood with head cast down and eyes

averted, unresponsive, self-contained, without any change of expression or any exhibition of curiosity in new surroundings

"In Clarence's presence his mother gave the information that he was stupid, did not play with other children and rarely spoke at home When she tried to force the boy to approach me he held back with determined resolution. When, however, she was told to leave him alone and allow him to come of his own accord, he slowly and suspiciously approached until finally he could be helped onto my lap.

"After many gentle methods had been tried, he admitted that he liked dogs, and a book about them was promised him A gleam of almost friendly doubt appeared in his eyes for a moment, and then died out. But it came again a moment later when his mother was told that he was a fine little fellow, and within two weeks he emerged as a talker, playful and happy."

Tests revealed that Clarence had superior intelligence instead of being the dumbbell his brothers called him. The boy was all right, but the family needed the psychiatrist's attention. Within two weeks Clarence was a normal and happy child.

Psychologist Donald A Laird maintains that there are instances when schoolteachers or schoolwork need treatment instead of the young folk who are becoming enmeshed in feelings of inferiority. He cites the following example:

"Paul was a sixteen-year-old boy of normal brain power, but he was doing poorly in his school work; lied on the least provocation, and was decidedly unhappy He had been adopted by a wealthy family who had given him every material advantage and who were genuinely fond of the boy. But they wanted him to take classical courses at high

school, while Paul was interested chiefly in the shop and practical courses So long as he was taking work that did not interest him he did poorly, and his feelings of inferiority grew inward

"Psychiatrists wrought a miracle in his feelings of inferiority by the simple procedure of having his foster parents let him take the shop courses which were of great interest to him, and in which he excelled, and he was soon able to gain the confidence which comes from being able to support oneself

"Feelings of inferiority start in just such simple ways as those When they are caught in an early stage of development they are as easily cured. More difficult to cure are the majority of instances where they have been long established and the original cause is buried in the limbo of years before"

An interesting example of the discovery of a long-buried cause of feelings of inferiority that resulted in the cure of a full-fledged neurosis is given by Dr. Louis E. Bisch. Although this case required psychoanalysis by a professional, Dr Bisch maintains that, in most cases, self-consciousness can be conquered by the victims themselves. He gives us the story of Mary W :

"Mary was a girl of twenty-three who possessed everything in life one could wish for—health, intelligence, beauty, wealth, social position, grace, artistic accomplishments and the ability to wear clothes well But she lacked the one quality essential to complete happiness and the one without which all the others seemed to her as nonexistent—*social poise* She was about the most miserable girl I have ever met

" 'When I'm invited out,' she exclaimed almost hysterically, 'I get stage fright at the very thought of finding myself in a social gathering Long before the dreaded

day arrives my throat becomes dry and often pains just to think about it I've got so now that I decline every invitation. The torture of meeting strangers is more than I can bear Lately I've been observing my eyes. They look queer. Do you think, Doctor, that I'm going insane?'

"At this last confession of fear, Mary broke down and sobbed like a child What had occurred in her case, as in so many others, was that self-consciousness had been allowed to progress and develop into other symptoms The young lady was now suffering from a full-fledged neurosis Had self-consciousness been routed in time, years of suffering would have been avoided

"Although the symptoms were more pronounced than the average, Mary's case was otherwise typical. First to be noted is the fact that what *she* thought was the reason for her self-consciousness was not the fundamental cause at all. Secondly, that in this instance, as in all others, self-consciousness was based on the *unconscious suspicion that others knew what she was trying to hide.*

"Miss Mary thought that her self-consciousness came into being because her mother, from childhood up, was too critical of her dress, deportment, use of slang, girl and boy associates, and so on The mother would say, 'Don't you want to grow up and be a lady?' or 'Watch your step, my child. Don't give the wrong impression.'

"That these were factors in the development of this patient's self-consciousness cannot be denied On the other hand, they were only *contributory.* If little Mary had not been ready for self-consciousness, so to speak, her mother's admonitions would have rolled off, like water off a duck's back, as the saying goes, leaving no impression. But the favorable soil for the sprouting of the symptom had already been laid down. This, Mary *had done herself.*

"We know what we tell children—what we try to teach them—but we do *not* know how they elaborate the information in their own minds.

"Specifically, what Mary had done—innocently and like a child, of course—was to worry about certain sex thoughts and practices that she did not realize were normal. This created a feeling of shame.

" 'Even if mother and father have not discovered my sin,' she would think, 'I know I can't fool God.'

"And she would look in the mirror to see if any telltale evidence could be discovered in her features, especially her eyes. If ever people discovered the truth, she believed, she would be shunned and gradually become a social outcast.

"Mary forgot all these childhood trials and tribulations as the years passed. By seventeen she went in for sports and her secret sex practice was conquered.

"But the shame element *still* persisted She had successfully *repressed* it from her conscious mind into her unconscious She forgot all about it. At any rate, she never suspected that her reaction to that childhood practice was the root cause of her self-consciousness because, after all, the habit had been overcome years before. Indeed, her conscious mind, in making her forget her shame of childhood, tried to keep the shame still residing in the deeper, unconscious mind, from reappearing.

"On the other hand, the unconscious wanted to rid itself of the shame element, and so it produced the symptom of self-consciousness The symptom itself really was an attempt on the part of the unconscious mind to gain aid for itself—a mental 'SOS'

"When Mary realized what was behind all her difficulties her self-consciousness readily was overcome. She had by now learned that secret sex thoughts and habits are a perfectly normal development in a child In the light of

her adult intelligence she realized how foolish it was to wonder what kind of an impression she might make upon others. This cured her completely and she soon became a well-poised happy woman who danced, sang and played like the best of them In another year she was engaged o be married."

Dr. Bisch believes that, while not all cases of self-consciousness are based as Mary's was, it is probable that most of them are—at least in one variant or another He advises that self-conscious folk search for this or other or deeper reasons for self-conscious disability. He urges that the mental searching into childhood be done fearlessly, when sooner or later the searcher will find something which has gradually built up the self-conscious bugaboo.

Once the source of the trouble is revealed, the cure is a comparatively simple process in most cases And the reward for the effort is most gratifying. "All genuine superiority grows out of a sense of inferiority," says Dr. Henry C. Link, one of our most renowned psychologists "The person who admits his inferiority, and then does something about it, develops superiority." And Dr Bisch, who assures us that the blight of inferiority feelings can be overcome, also gives the encouragement that self-consciousness is really a compliment to one's finer nature and that only the best people, the highly sensitized, develop it

Pause for a moment to watch a truly imposing parade pass by, a procession of those who have on occasion been almost paralyzed by their deep-seated feelings of shyness, self-consciousness, and inferiority. Look. There we see Helen Hayes, Katharine Cornell, Tallulah Bankhead, and Cornelia Otis Skinner, Raymond Massey, Al Jolson, Fred Allen, and other celebrities of the stage. There is a regal division that includes King George of England and the shades of Queen Victoria and the Grand Duchess

Marie. Wall Street is represented in this shyness parade by Henry Morgenthau, Jr., and the Presidency of the United States by Calvin Coolidge. The procession is almost endless, but look at that white-whiskered chap! Surely George Bernard Shaw, one of the brassiest individuals of the ages, is up to another prank. What business does he have in this intimate procession of ours? Let him tell us in his own words about calling on friends on the banks of the Thames in London:

"I suffered such agonies of shyness that I sometimes walked up and down the Embankment for twenty minutes or more before venturing to knock at the door. Indeed, I should have given it up altogether and hurried home asking myself what was the use of torturing myself when it was so easy to run away, if I had not been instinctively aware that I must never let myself off in this manner if I ever meant to do anything in the world. Few men have suffered more than I did in my youth from simple cowardice or have been more horribly ashamed of it."

There we have the negative attitude in a tug of war with the positive—the negative urge to retreat the easy way into a life of defeat and the positive pull toward freedom of spirit. It was a hard struggle, but finally G. B. S. discovered what Dale Carnegie declares is "the best and quickest and surest way ever devised to conquer timidity and fear. He learned to speak in public. He joined a debating society.

"The first few times he arose to speak, his knees shook, his face twitched and his throat became dry. He was so nervous that he couldn't read the notes he held in his trembling hands; and without notes he couldn't remember what he intended to say. He frequently sat down in confusion and humiliation, positive that he had made a

fool of himself; but so fierce was his determination to conquer his shyness and self-consciousness that he attended every meeting in London where there was to be a public discussion and always arose and took part in the debate"

It was not until he was twenty-six years of age that Shaw's positive tactics won him the confidence that made him one of the most brilliant speakers of the century and one of the most audaciously self-confident individuals of all time—certainly a man brimming over with a genuine feeling of self-esteem.

You can never attain a true sense of self-esteem while you are being slowly eaten from within by those negative little termites of self-doubt, lack of confidence, shyness, suspicion of inferiority, and the like Specialists offer many positive tips that will help you to defeat your inner enemies and at the same time work toward satisfaction of your ego impulses It would not be advisable to try to put all these suggestions to work at once. Select ways that are reasonably within your immediate control, work out your own special plan of attack, and go to work on it today

1 Search fearlessly in your memory for childhood incidents of fear and shame and frustration that may be at the base of your difficulty today. This is not something that can be done in five minutes It is no sugar-coated capsule panacea Set aside a few minutes daily for this search Start with your earliest recollections, and one little scene or conflict or contact may prompt a flood of memories. Perhaps you would like to take a tablet and pencil and try writing suggestive notes for your secret biography.

2 Join a discussion group or debating society If none is available, organize one among your friends and acquaintances

3. Analyze yourself and your activities carefully to determine what you do best, and then take steps to do it even better until you become a specialist in that one accomplishment; or select some activity that you believe you could learn to master best, and then proceed to master it. By being able to do one thing better than the average, you will gain a feeling of mastery and confidence and self-esteem.

4 Look around to determine the weaknesses of others, and you will find so many flaws and cracks and blights that may be so much more serious than your own you will rise in your own estimation. Then give more thought to your own strong points and ways of making them stronger.

5. Re-examine your sense of values A common cause of inferiority feelings is too great an ambition instilled by doting parents who expected you to become President of the country, general of the armies, or luminary of stage or other career. Perhaps you have dreamed of being bigger than you or anyone else could possibly be.

6. If your problem seems so big you can't possibly see a solution, stop contemplating the mountain and pay more attention to the foothills. Break the big problem down into smaller pieces that you are capable of handling. Don't just stare at the problem itself; gaze at the possible solutions and do something about them.

7. If you are nagged by a number of little faults, make your plan to do something about them and then follow the plan If your schooling is meager, go to the library and also look around for night and mail courses that will begin to fill in the gaps If your circle of friends is empty or meager, kick your fears out of the window and do something to spread your acquaintance. It's up to you.

8 Have you accepted yourself as an inferior sort of

person? Why? Haven't your friends or acquaintances any faults? Do their faults floor them? Remember there is a great deal of difference between *feeling* inferior and actually *being* inferior. Everyone has faults, but everyone doesn't magnify those faults. Why slug yourself on the chin? You have faults? So what? So have we all.

9. *Banish Awe and Fear of Others*

THE INDIVIDUAL must shed his fears and awe of others if he is to be an effective personality.

So you have blundered and failed! That makes a fine person of you if you gained understanding and sympathy through defeat. That puts you in the very best of company, for there is no one of accomplishment who hasn't stumbled and slipped, not once, but many times However, the prominent and successful in all walks of life had the positive attitude, refused to be haunted by skeletons in life's closets, declined to be overawed and fearful of others, and so lived to shame their detractors Furthermore, it is rarely that negative critics make any remembered mark, except perhaps the scar on your ego

Who were they who considered Sir Walter Scott a dunce at school? Who was the teacher who scolded Hendrik Ibsen for the lowest grades in composition—the Ibsen who became the greatest dramatist of his era? Can you name the tutor who scathingly branded one of the Tolstoy brothers thus "Sergei wishes to do and can, Dimitry wishes to do but cannot, and Leo neither wishes to nor can"

If the negative critics of history have any niche of remembrance at all, it is chipped in the bases of the statues erected to the positive great They are remembered only because they touched those lives, perhaps by that very negative touch spurring on the positive growth

So you blundered! You sipped from the finger bowl, and your face is red? Remember that Mark Twain is credited with having said that man is the only animal that blushes —or needs to. See some of these notable red faces and be comforted.

Margery Wilson, who is author of *The New Etiquette* and other books and is one of New York's most gracious and well-poised women, admits she is not immune to an occasional *faux pas* Her elderly host at a dinner party mentioned that he was leaving soon to visit his mother in Virginia.

"My customary tact deserted me completely," says Miss Wilson, "and I was horrified to hear myself saying: What! Is your mother still living?"

Her host, momentarily nonplussed, rebounded gaily. "Yes, isn't it miraculous, considering that I'm just a little older than God?" He laughed. "Come on, Margery, let's drink a toast to old age—yours, mine, everybody's"

Witnesses are not always limited to a few dinner guests. Dr. John D. Craig of Liverpool was moving to his pulpit one Sunday when the wife of a recently enlisted man handed him an announcement that read, "Timothy Worth having gone to sea, his wife desires the prayers of the congregation for his safety." Dr. Craig glanced at the note and announced solemnly, "Timothy Worth, having gone to see his wife, desires the prayers of the congregation for his safety."

Sometimes such slips that tint faces red reach even larger audiences Bob Elson, radio announcer to millions, once bobbled a "commercial" with "It's printed in clear tripe, easy to read." Ben Grauer told his radio audience, "Girls, if you are working extra hard in a grimy plant use Blank lotion after shaving—er, washing" And that usually smooth Raymond Swing reported that a "bill was sent by airplane to the President who is fishing in Florida waters for his signature."

Mention of a President reminds us of a woman who was dining at the White House a few months before election time. She was overawed to be included with a

small informal group for cocktails in the study, with Franklin D Roosevelt stirring and handing a glass to each The awed woman crossed the room to take her cocktail from the hand of Mr. Big himself He turned on his famous smile as she took the glass, and her nerves broke. Her hand wobbled and spilled the cocktail all over the gadget-strewn desk of the President

"I'm terribly sorry . . ." she pleaded. "I was just so overawed. . . ."

The President, himself mopping up as a good bartender should, smiled delightedly at his guest and said, "I wish I had that effect on some Republicans I know"

Her awe then vanished as she realized that the President was another human being after all.

There is a tendency to see big and little shots on parade and forget that with their elements of greatness—often phony—Mr John O'Grady and Miss Judy O'Grady and the Colonel as well as the Colonel's lady are very much the same under the skin.

As a young reporter I was in awe of a well-known banker with a distinguished mane of snow-white hair. I approached his office on assignment It took me fifteen minutes to muster up the courage to go in He welcomed me cordially, which I appreciated, told a story that I didn't appreciate, and I soon learned that he was one of the vast horde of avid publicity seekers

After a few years of seeing big shots with their hair down, the reporter sheds any semblance of awe And why not? He sees a defeated senator in tears and another one in rage He sees a William Jennings Bryan overstuffing himself with food and hears a lusty belch of over-satisfaction as his limit is reached He sees congressmen picking their teeth with matches He sees Hollywood stars in their cups and away from the Klieg lights He encounters a dig-

nified police inspector trying to suppress the story of his bandit son, a minister conniving for headlines, a society woman ravenous for pictures and mention of her bogus lineage, the cold forms from the icebox at morgue autopsies, and even colder forms in politics and business trying to bamboozle the public and often succeeding

If ever again you should tend to be in awe of someone, just recall the story of Walter Kiernan, international reporter, and how he banished awe of anyone. When he was a cub reporter, he was assigned to interview former President William Howard Taft And he was overawed. His city editor knew it.

"I'll tell you what to do," said the wise city editor. "Did you ever see your old man in his red flannel underwear?" Kiernan's father went in for gray, not red, but the reporter nodded "He wasn't a very impressive figure, was he?"

That was true

"Well," continued the city editor, "your old man and William Howard Taft would look about the same in red flannel underwear—in fact I'll give your old man a shade the better of it. Remember that when you meet Taft. Remember that underneath a fine tailor-made suit and underneath prestige and position, Taft is just a man. Put him in his red flannel underwear—mentally—and you'll both be comfortable."

So Kiernan went to see William Howard Taft "My knees knocked and my throat was dry, just as I had expected," Kiernan recalls "And then suddenly William Howard Taft's fine clothes faded away and he was standing there in red flannel underwear and I grinned at the picture he made; and he grinned—although he didn't know what I was smiling at—and the interview went famously."

After that the world parade of famous and infamous passed in review in red flannel underwear in Kiernan's eyes, and he has never again been in awe of anyone.

You build up awe of others in your own mind and ascribe to others qualities that they don't have and forget that we *all* have feet of clay. The other fellow has his foibles and has had his failures, and in all probability there is a skeleton rattling around in his closet, too In many years as a drama critic and just plain theatergoer this author has never heard a more spontaneous and sustained roar of laughter than that which greeted a sally by Charles Ruggles in one of his inimitable roles

His wife was endeavoring to build up something to impress others with her distinguished forebears and her overall social desirability Ruggles was refusing to be taken in. He came forth with a simple line that horrified and completely deflated the strutting woman: ". . . don't forget the affair of your Aunt Minnie and the Indian . " The audience response made it pretty obvious that every seat was occupied by someone who had an Aunt Minnie.

In Hollywood there are better paid and more famous players than Edward Everett Horton, but even some of these are in awe of him because he has played the Eastern legitimate theaters while they have been confined to a movie sets There are stage players in awe of Hollywood celebrities because the movie procedure is strange to them

You might hear of and be in awe of a certain New York professional man because of his business and society connections Your awe would vanish if you saw him downing his martinis like water And any awe of his sometimes-dignified wife who prides herself on her inherited background would disappear if you were to see her, tipsy, putting her arm around the shoulders of one of her husband's wealthy clients

In your mind's eye you may see superiority of person in superiority of bank account. After reading society-page reporting of the activities of what you suppose to be the exclusive set, you assume they are always shining. You overlook the fact that such sets customarily include a choice selection of some of the most ineffectual folk in the land You forget, or overlook, or don't realize that many of these folks are bored to tears with their own inane and uninspired chatter and that they would be positively frightened and at a complete loss if an idea were to be offered for discussion. And when not on parade you would find many of them playing hearts and pounce and canasta, because they have never been able to master bridge, or indulging in other simple games that bob up in the off hours even at Newport and Oyster Bay and Watch Hill. So why should anyone be in awe of others when all have feet of clay, and why should anyone fear too much what others "think" and "say"?

Much of diffidence toward others is prompted by the ever-recurring thought "What will people say?" or "What will people think?" Of course people will always gossip, sometimes viciously, but ninety-nine times out of a hundred "they" are so busy talking about themselves they can't be bothered about you and what you may have done or failed to do.

Your vague feelings of guilt and inferiority in wondering what "they" say about you are in all probability prompted by childhood admonitions of parents and teachers who were endeavoring to give you a coating of civilization. You were sensitive to criticism and built up fears that haunt you still. But if you think that others are devoting much time to discussion of you and your affairs, you should keep in mind that your own patented ego has a definite tendency to exaggerate the attention paid to you by others

and your vague guilt feelings prompt you to think discussion of you is always detrimental when as a matter fact it may well be complimentary.

Those haunting feelings that prompt awe of others are often traceable to deep feelings of failure. Yet ever said you or I should be perfect? Whom do you know who is perfect? Whom do you know who has never made a mistake? "At best," says the notable C. F. Kettering of General Motors Corporation, dean of research and invention, "research is about ninety-nine per cent failure and one per cent success and the one per cent is the only thing that counts." When Edison was asked in 1906 about the possibility of the wireless telephone, he curtly replied, "It doesn't exist" Twenty years later Edison was wrong again when in a birthday interview he expressed the flat opinion that in his judgment experiments with talking pictures should be given up.

You are entitled to make some mistakes But if you have the positive attitude, you will make your mistakes pay dividends. Many businessmen set aside funds for costly mistakes, but they plan to develop a good batting average of successes. The philosopher Ralph Waldo Emerson, whenever he budgeted his money for a trip, set aside a certain amount "to be robbed of."

One of the most influential ministers of the day, Dr. Roy A Burkhart, has never forgotten a lesson he learned from two stirring experiences many years ago. These experiences have done much to guide him in his counseling work, in which he has averted disaster in countless marriages and mended many other broken lives

In the first of those experiences he lost a closely contested football game by a fumble at the wrong time. "I was playing fullback," he recalls, "and had carried the ball across for a touchdown and then fumbled it. An

opponent recovered it behind our goal line. I was abashed and disgraced I didn't want to see anyone.

"After the game I disappeared I went through an alley rather than walk down the street with the other players. I withdrew to enjoy the fullest measure of my self-pity.

"This went on for several days and it showed up in my practice. Finally the coach came to me, put a hand under my chin, and gave it a strong jerk. Then he said, 'Now get this straight. Of all the fullbacks in Pennsylvania, I'd still take you. A fumble serves only one purpose—to learn all you can from it and then to get in there and play like hell!'

"That should be our attitude toward all our mistakes. We should learn all we can from them and then forget them.

"We need to form the habit of keeping our eyes on the good—of looking for the good even in the heart of our tragedies or mistakes," says Dr. Burkhart.

"On a camping trip which I once took with some young people, a boy was killed It was a horrible thing. I was responsible. I felt the responsibility. I considered immediately the question of resigning my pastorate But when I met the parents, they forgave me. I conducted the service of memory for the boy.

"Great as was the tragedy, I have seen endless good come out of it. His parents grew closer together. They became the counselors of parents who lost their sons during the war. Being forgiven by them, I have become more forgiving.

"It makes no difference how great the tragedy or the blunder, if we keep our thoughts positive and our faiths strong, we will always find ultimate good."

Fundamentally *you're all right,* and you can shed your

regard of *everyone*. You don't have to surrender your own individuality and agree with everyone you meet. You don't have to impress everyone.

6 Relax. Let the other folk work at impressing you for a change. If you'll relax and center your interest on the other man or woman, you'll get your mind off yourself and feel more at ease And if the other person doesn't impress you, as will often be the case, don't blame yourself for the lull

7. Be tolerantly critical The next time you are inclined to feel in awe of anyone, sit back and look him over with polished lenses; give thought as to just what is prompting Mr. Awesome or Mrs Awefull to go through those impressive paces With a bit of cultivated understanding you'll no doubt find that they are hard at work trying to impress you and others. So be tolerant about it, and gain confidence from your own quiet appraisal

8 Take it easy Deliberately give the other fellow a chance to turn on the sun first If he doesn't shine, then you make your effort, and if that fails, don't blame yourself If you jump the gun, you may leave your companion behind and be sorry; but if you make the effort to stay with him and he lags, it's his own fault For most of life and conversation is supposed to be on a fifty-fifty basis, and if you do your share, that is all anyone can expect and all you should expect of yourself.

9. Try to learn a lesson from every mistake you make. That is the way the successful folk in life gain the experience and vital education that builds them up.

10. Guard against making the same mistake twice, and try to keep mistakes at a minimum. If you adopt the attitude that you can't win and so mistakes don't matter much, [illegible] ally practicing to be a failure.

11 [illegible] stopped by mistakes. [illegible] you [illegible]

10. *The Gentle Art of Self-Deception*

YOUR ALIBIS will make a negative and even a neurotic or psychotic personality out of you if you don't watch out. Man's capacity for fooling himself is almost limitless. His negative refusal to face facts squarely prompts the myriad excuses and alibis we all resort to from time to time, and if they become habitual, we are lost in a mist of self-deceit.

There are two classes of alibis One is honest and legitimate. The other is dishonest and born out of unreality. If you sprain your wrist and offer that as an alibi for not bowling against the champion of the club, you are using an honest alibi. But if after the wrist is healed you still claim lameness as an excuse for avoiding a possible defeat or because you don't want to bowl for other reasons, your alibi is illegitimate.

The artful dodge, "I have papers to study and can't go to the movies tonight," rather than the flat statement, "You and the movies bore me stiff," may be the most tactful deceit and permissible perhaps if you know *why* you are escaping But many negative persons have made the smooth alibi a habit to the point where it achieves aspects of reality and validity in their own minds.

I know a negative-minded, maladjusted man who has literally made a career of self-deception He is an unhappy individual. His only intimates, with perhaps one or two exceptions, are those who feed on the crumbs that fall from his financial table. He has, however, kidded himself that the group that swarms around him is drawn to him by his personal charm He has imposed on many of them and rationalized his acts. He might have had a brilliant career

except for his genius at self-deception. He inherited a fortune and a distinguished business. His financial status permitted him to simply pretend he managed the business and allowed him to alibi out of his consistent failures. The fortune is protected in trusts, so he couldn't lose that, but his business has faded to a shadow while he pretended to be its successful chief executive. He has convinced himself and some others that the business failure was completely the fault of his associates. His alibi? His management would have been perfect were it not for the fact he was so busy (golfing and talking endlessly) he had to depend too much on others. His associates and competitors all know he was primarily to blame, but he doesn't even suspect that because he is a past master in the gentle, negative, comforting art of self-deception

Alibis and excuses are the pills we use to deaden and conceal the pain of our shortcomings, failures, and frustrations. It behooves us not to become too adept at rationalizing. To paraphrase J. P. Morgan, a man has two reasons for doing or failing to do a thing: one that sounds good, and a real one

Let's examine at random a few of our more or less stock false excuses:

ALIBI: The light was green when I started to cross the intersection.

TRUTH: It was switching You were in a hurry and took a chance.

ALIBI: You have to have pull in our office, and so I didn't get the promotion.

TRUTH: You're not so "hot" on your present job and ignore the fact that most men and women workers get ahead without pull.

ALIBI: I don't read many good books. I'd like to, but I haven't time.

TRUTH: You find good books dull and greatly prefer "whodunits" and radio and television.

ALIBI: It was an unusual distribution of cards that set us three tricks.

TRUTH: It was an obvious mistake on your part to bid five spades without proper support.

ALIBI: I didn't know that the shotgun was loaded.

TRUTH: You were careless and at fault but won't admit it even to yourself.

ALIBI: It will protect the family interests if I make a soft job for my dull in-law in my business.

TRUTH: He can't carry his own weight, but the in-laws have nagged you into it. Besides you know you can overpay him at the expense of stockholders and the government and get him off your personal dole list.

ALIBI: Men are all heels, and I'm too intelligent and discriminating to kid them along and pet as other girls do, just to be popular.

TRUTH: You are self-centered, shy, afraid of men, and deeply jealous of popular girls.

ALIBI: I won't go to church Sunday because I had an overdose as a child, the minister annoys me, they're always asking for money, and too many hypocrites attend to suit me.

TRUTH: You can't be bothered, you're lazy and intend to sleep Sunday morning, and also you feel uncomfortable in church surroundings.

ALIBI: All my husband thinks about is sex, and I'm above that sort of thing. I'm a good mother, good cook, and a good housekeeper. What more is he entitled to?

TRUTH: You want your home primarily for yourself and your children and your own comfort. You are a poor wife and a swindler to expect your husband to be just a checkbook.

ALIBI: I hoist drinks because I have to for business reasons:

TRUTH: You love liquor.

ALIBI: The light got in my eyes, or I'd have knocked out a home run.

TRUTH: You missed by a mile because you aren't very good at it.

ALIBI: Well, you see, boss, Frank rushed me for other reports, and I didn't have time to . . .

TRUTH: You forgot, you lug!

ALIBI: The bookkeeper gave me the wrong figures, so I couldn't help it that my estimate was incorrect

TRUTH: You didn't bother to check the figures and didn't even sense the errors involved.

ALIBI: I'd have been on the boat, but the train was late.

TRUTH: You missed the boat because you didn't start in time

ALIBI: I really must do something about my figure, but I starve and starve, and besides I have to eat to have strength for my work It must be my glands.

TRUTH: Aw, you eat too much! You are a food drunkard and want to be fat more than you want to be slim.

ALIBI: I'd really like to save some money, but my barest needs take every penny.

TRUTH: You want to *have* money but refuse to *save* it.

ALIBI: I haven't the time for the many things I want to do

TRUTH: You have twenty-four hours every day.

ALIBI: My book is the best in its field, fine reviews, would have been a best seller if the publishers had promoted it properly.

TRUTH: The book wasn't very good. It had ample initial promotion and would have had more if the book had merited the expenditure.

Write down some of your own pet excuses and those of folk you know. Examine those alibis realistically, and expose the sneaky little evaders for what they are.

Many men and women put in more time and good thought in order to make an alibi than it would take them to make good. Alibi Ike and Alibi Kate are negative souls and fool some folks sometimes but more frequently fool only themselves.

The art of the alibi may be carried to a point where an individual is on the border line of neuroticism and moving toward a psychotic state We can deceive ourselves by failing to realize that the mental images we have of ourselves may be radically different from what others see.

The psychiatrists tell us the neurotic is completely unaware that he is building up a fictitious image of himself.

The facts may be perfectly obvious to any observant lay person, but the neurotic in no way challenges the validity of the mental picture he has of himself. He doesn't realize he has fooled himself into a static worship of a false, clay image of self-esteem, which he has erected as a mental substitute for genuine self-confidence and accomplishment.

These neurotic mental gymnastics of unreality were seen by Freud as the ego ideal, narcissism, and superego; by Adler as a striving for superiority; and by Horney as the idealized image that is often the only part of the patient that is real to him. "It may be," according to Dr. Karen Horney, "the only element that provides him with a kind of self-esteem and that keeps him from drowning in self-contempt."

It may well be clear that without being candidates for professional treatment we fool ourselves with alibis and rationalizations and try to fool others with false masks We are reluctant to believe that others see us in personality pieces rather than in the complete image. One point of personality disfigurement may mar all the rest of the picture as it appears to others

The Noble You as you see yourself and hope you appear to others might be roughly word-pictured thus:

Modest	Admired
Considerate	Sympathetic
Poised	Broad-minded
Generous	Distinguished in appearance
Capable	Open-minded
Popular	
Trusting	

Well! Downright noble, all in all, even great enough to admit faults such as being:

Too sensitive
Too generous
Too forgiving
Too kind

Quite exemplary are those faults turned to the word camera. But wait a moment! The eyes of others reveal that at times:

You are mean—even sadistic
You belittle
You hate
You are easily angered
You do shameful things
You are narrow-minded
You are suspicious
You are prejudiced
You even want to kill
You would do bodily harm if you could get away with it
You are selfish
You are sensual
You are tricky

You are sure you aren't ever that way? Oh, well, probably not you and not me, but the other fellow! The psychologists assure us that these are all or mostly all somewhat natural facets of personality and bad primarily according to the degree. We may all see these ignoble flaws in the picture—but very dimly. And so we touch up the bad spots with the use of elastic words. So, by linguistic legerdemain:

You are	But the other fellow is
Wisely persistent	Stubborn
Cautious	Suspicious
Entitled to your dues	Greedy
Loyal	Tricky (if he questions your fine motives)
Generous	Selfish (if he wants what you prize)
Resourceful	A fool for luck

Thus we fool ourselves by distorting the images of those we hate or fear, just as in reverse we ascribe virtues to those we adore—including ourselves

Some folk have a naïve faith in words, just words They feel that there is a certain magic whereby words and phrases repeated often enough can change or substitute for reality. They fail to realize that vague and dishonest use of words indicates maladjustment, that a characteristic of the insane is that they are unable to express clearly what is the matter with them

It is quite well known that there are some primitive peoples who simply cannot distinguish fact from fancy. It isn't so well known that there are many college graduates in your community and mine who today have that same primitive fuzziness of mind that lets fancy substitute for fact. They include the dilettantes, the four-flushers, the snobs, the pretenders indulging in a life game of "let's pretend."

The better adjusted and more intelligent and positive-minded a man is, the more accurate and precise is he in the use of words The more you fool yourself and vainly attempt to delude others with the misuse of words, the more you hurt yourself and others and the more you reveal your negative inadequacies.

Let us examine a few more or less commonplace examples of false statements, which, oft repeated, assume the proportions of reality for persons who should know better:

"Isn't little Jennie a beautiful child—look at her now —just beautiful," exclaims the doting mother. She has used the phrases so often she believes them. You look and see a cross-eyed, stringy-haired, snub-nosed lass with buckteeth who by any generally accepted stand-

ards is downright commonplace in appearance, even homely. Only a mother, deceiving herself, could call the child beautiful to look upon. The mother is using words over and over again to try to change or conceal eality even from herself, and if she voices the beauty statements often enough, she may well come to believe that the words have changed the reality. She is hurting the child by delaying the fitting of glasses for the eyes and braces for the teeth.

"Johnny is brilliant—he's one of the smartest boys in town," says Pop, and Mom is quick to concur. In chorus they say, *"Those teachers are dumb, or Johnny would get passing grades."* They have said it so often they come to believe it, despite the fact that Johnny has a hard time trying to just hang on without being retarded a grade or two. Almost any public-school teacher can testify that their sharpest, loudest, and most persistent critics are the parents of the dumbest children in the class. The schools can't change Johnny's genetic inheritance and family background. And the parents, try as they may, can't change it with words But the repeated words and phrases help them to believe what they want to believe, instead of taking positive steps to give Johnny the kind of training he really needs in some vocation.

"I value loyalty more highly than any other quality," says the business executive, time and time again I shudder when I hear anyone use the word "loyalty" more than two or three times I knew a business executive who was constantly using the word and the phrase above That man was disloyal to his beautiful wife and to a lovely only child He was disloyal to the brother who paid him the highest salary he had ever had, in addi-

tion to giving him valuable company stock. He robbed the brother of cash; he swindled the brother with side ventures dependent on the company; he gambled in the pit with company funds, but for his personal account A few days before one Christmas he flatly ordered the discharge without notice of a loyal employee with several dependents. He was disloyal to friends and associates and to himself as well. He seemed to use this prating about loyalty as a smoke screen, and I am convinced that he truly believed in his conscious mind that he was a loyal and much misunderstood man.

"Greed is a vice, and the greedy ask for a little more and a little more until they lose all" is the oft-repeated preachment of the greediest individual I have ever known. He is an egocentric of the first water whose voracious greed for cash and limelight and attention constantly blackballs him and makes him the city's best known butt for quips and more or less tolerant laughs. He mesmerizes himself with words and apparently has convinced himself that he is the very soul of generosity.

"I'm tremendously independent, you see . . ." repeats an oververbalized young man nearing thirty who has yet to earn enough to support himself without subsidy He quit job after job secured by father and friends in efforts to put him to useful work. He's "tremendously independent," you see!

We are all familiar with the self-deceiver with the grasshopper mind. He mistakes activity for positive progress, like a puppy chasing its own tail He resembles the baseball pitcher who spits on his mitt, dusts his hand, toys with the ball, and is forever winding up but never really throws the ball.

You must easily recognize those oververbalized, frequently neurotic men and women of your own acquaintance. They talk yak-yak-yak-yak-yak-yak and obviously as well as audibly kid themselves that talk-talk-talk-talk-talk-talk-talking *about* something is the equivalent of *doing* something about it.

The dilettante is an adept at oververbalizing. Writers, especially the unsuccessful and would-be variety, kid themselves by talking and talking and talking. The ineffectuals of your daily life are frequently the ones who talk too much, too rapidly, too avidly about things of which they know little.

Some of these word drunkards fear silence as nature abhors a vacuum. Others undam a spate of words to build up their self-esteem and attempt to force approval of others. There are others who simply talk on and on in a verbal search for something they can be sure of and because they simply do not know what is relevant. They rarely actually see their problems, rarely solve any problem, but conceal and rationalize, effectively sealing off reality with a wall of words.

And so these negative personalities go through life defrauding themselves and others with a spurious coinage of words and deceiving themselves in these and many other ways They are frustrated, frustrating ineffectuals. Their positive-minded friends, however, check and evalulate and face the realities and facts of life. The positive avoid the verbal mists and mazes, fogs and bogs. The positive march forward through sunshine and storms, while their negative comrades grope blindly in circles in the darkness.

11. *How to Make Your Daydreams Come True*

DAYDREAMING is extremely pleasant for both positive and negative folk. We all do it Oh, boy! In his daydreams the self-pitying clerk inherits a fortune, quietly buys the company, and walks in one day to give a Bronx salute to his hated boss and tell him he's fired by the new owner—the clerk, no less. Roy Howard, the guiding genius of the Scripps-Howard chain of newspapers, was once upon a time a penniless newsboy peddling the Indiana *Daily Times.* One day he walked in and bought the paper for cash By her wishful thinking Dolly Dizzysteps is picked up at the curb by the handsomest hunk of man imaginable, who screeches to a stop in a shining new Cadillac convertib He makes her stoop under the weight of diamond ropes, drapes the stoop with platina mink, and wafts with her to Arabia in their private flying Ritz-Carlton suite. Not long ago the comely unknown daughter of a miner did stand at the altar with a man of millions.

Every man can be a superman in his daydreams Every woman can be whatever women want most to be in her daydreams Amazingly enough, like Roy Howard and the miner's daughter, there are many men and women who do make their dreams come true in full or in great part. Many, many more—and this may well include you—can make their dreams come true if their desire is strong enough Men and women who develop the positive attitude are the ones who transform their dreams into reality. Those who stolidly practice the negative attitude condemn themselves to a life of unrealized dreams They fail to recognize that *man's infinite capacity to fool himself* makes wishful think-

ing without positive action more damaging than all the opiates and the hard liquors of the ages.

There are two distinct types of daydreamers:

The *positive daydreamer*, who takes action to gratify his wishes, who takes definite steps to turn dreams into reality, who tackles his problem *in particular.*

The *negative daydreamer*, who takes *no* steps to fulfill his wishes, who goes on dreaming of miraculous and complete solutions of his problems *in general*, who simply sits and vaguely hopes, who substitutes *wishing* for *doing*.

You are a daydreamer. It is important that you determine which type you are. It is important that you see the difference between simply wishing and taking positive action to try to gratify your wishes You cause things to happen to you in this life—what, when, where, how these things happen depends on your negative or positive attitude and your solution of the conflict that sometimes arises between the two.

As one of countless examples, Nina Wilcox Putnam, widely traveled and noted novelist, is a positive daydreamer. When she was a youngster, she dreamed of being a writer and took steps to turn that dream into reality. She believed that a good daydream is worth fighting for, and she had to fight for hers against many negative-minded folk.

"Every individual in my family opposed me," she tells us. "My parents deprived me of writing material, so I borrowed from a neighbor and locked myself in the cellar to write" There we have the positive support of a daydream arrayed against negative factors that sometimes surround us all

Later on, when Nina was in the midst of establishing her reputation and was beginning to work on a serial story, a close relative was taken ill in her home. "I was the chief

support of the household," she recalls, "but I was also a woman and the family therefore considered it my duty to remain by the sickbed. I wanted to stay, I knew it was my sentimental duty to stay But I also knew that I wanted to succeed, and that my story had to be done. So I moved out to a hotel, and stayed there in uninterrupted peace until my job was done

"The family said harsh things I myself was doubtful as to the fate of what I had written at the expense of so much criticism But I had done what I believed was basically right. The story was sold and the money paid the expense of the illness."

Positively ruthless? Not quite! Nina would not have become the chief breadwinner in her youth without fighting for realization of her dreams There were others who put up negative hurdles for her to leap who could attend the ill relative, and it was the positive Nina who paid the bills She is not ruthless She has made and spent fortunes lavishly on others, fortunes that she acquired by positive action in bringing her chief dream into reality.

Daydreaming is essentially a flight from reality, an escape into a land of make-believe When we daydream, we joy-ride to a mental playland where the imagination goes for hilarious trips on a roller coaster or soars into the skies or indulges in romances of the heart or business or career, always rewarded with fabulous success Every conspicuous success of man or woman had its origin in daydreaming, and yet daydreaming has a black name Its name is bad because failures, too, are traced to daydreaming, the fantasies of success into which a multitude escape and in which they indulge until the dream has crowded out the reality and the habit of reward in fantasy has become chronic.

An Einstein indulges in mathematical daydreaming for

years before he evolves the formula of relativity or the splitting of the atom. A Goethals dreams of a canal across the Isthmus of Panama before it can ever be built A Wright dreams of flying a heavier-than-air machine. Someone else then dreams of flying into the stratosphere before that becomes a reality. A Mitchell daydreams of the old South before a *Gone with the Wind* is written An Edison dreams of electrical possibilities, and a world becomes light at night. A Mozart or a Beethoven dreams musical masterpieces before they are put down on paper.

But in all such cases the daydreaming is done by individuals who take positive action to gratify their wishes and turn their dreams into realities. George Catlett Marshall, as a lad, dreamed of becoming not just a soldier but a great soldier. He tried for West Point and couldn't get in. So he went to Virginia Military Institute. Soon after enrollment he was accidentally stabbed with a bayonet and almost died, and his dream almost died with him. But he recovered, and his dream lived. He became Chief of Staff of the United States Army and later the United States Secretary of State in the "Cold World War." Every great leader in the history of this country has been a man of dreams linked with positive thought and positive action.

The daydreams of the multitude of ineffectual men and women are vague and rambling and go on endlessly in circles, like a dog chasing his own tail and wearing himself out without accomplishing anything. The daydreams such as those mentioned above and all daydreams that are put to work are snatched out of the fog of the dreamer's mind and subjected to the glaring searchlight of analysis and realistic tests to determine workable possibilities. They are given the positive treatment The daydreams of the positive man or woman are alive; those of the negative-minded folk are still-born.

The positive daydreamer may and frequently does escape from reality by temporarily identifying himself with or sharing the emotional experiences involved in watching a television screen, attending the current plays, reading a fascinating novel, or leaning back in an armchair and letting his thoughts run rife. But he comes back to reality, turns off the TV, leaves the playhouse, lays aside the book, gets out of his chair, and goes to work. The chronic daydreamer, however, is never done with his dreaming The lullaby goes on indefinitely, soothing, holding back reality. No sooner is one dream lost than he snatches another, and he dreams for the dream's sake alone. He dwarfs Paul Bunyan's gigantic strides in fancy and in real life takes only the few faltering steps necessary for bare survival. Why? Because reality bruises him, but in his daydreams he is always the champion of champions.

There are multiple causes of chronic, excessive, negative daydreaming.

Psychologists tell us that every daydream is an unfulfilled wish; that every daydream represents a desire that has not been gratified; that there is no essential difference between dreams in sleep and daydreams; that night dreams sometimes clarify our thinking and aid in solving problems; that much of value can be secured by careful examination of daydreams, that, because of the wish element involved, daydreams bring peace and pleasure; that there is a certain advantage in being able to daydream.

Psychiatrists tell us that excessive daydreaming of the type that invites failure is almost invariably connected with deep-seated feelings of inferiority; that these feelings of inferiority, regardless of whether they are justified or not, have their origin in a timid, oversensitive personality; that such a personality draws back from the competition of

a rough-and-ready world, withers under snubs and rejections, and compensates for the rough treatment of cold reality by escape into daydreams, where he can bask in the warmth of flickering flames of fancy, where he dreams up a world tailored to his wishful measurements.

Psychologists and psychiatrists tell us that frustration is the prolific father of daydreaming. A boy whose childhood is dominated by an overbearing parent or subordinated to the manipulations of older brothers and sisters may come to feel that he isn't so good and strong and resourceful as others. He is depressed and unhappy in his comparisons But when he retreats into daydreaming he becomes the winner, and it is pleasant to be the champ. He retreats more and more into daydreams, and sometimes wishful thinking becomes chronic. His sister may dream of being the belle of the dance and attracting the attention of the school's star athlete—but he doesn't even see her at the dances, and sometimes she doesn't even get to the dances. She feels she hasn't the proper clothes to set off her charms and feels entirely defeated She withdraws into her chamber and there lies gazing at the ceiling and dreams up romances that make the current stars of Hollywood look like callow amateurs. It's fun for a while, but if her daydreams become a chronic retreat from her frustrations, there may well be a lifetime of disappoinments ahead for her. Disappointed wives and their drudging menfolk, frustrated in their careers by their limitations and their negative attitudes, find surcease in the opiate of daydreaming.

If you are a habitual daydreamer, you may well ask what can be done for you. The answer must depend on how chronic your habit is, how deep-seated were the experiences that prompted development of the habit, and how intensely you desire to abandon the habit. One thing is certain: you can't shed the habit by fostering it; you must

attack it positively and beat it down and put it under control.

Some chronic daydreamers can't, without help, ferret out the memory of why they fled to daydreams for solace. They, of necessity, must turn to someone specifically skilled in probing into their unconscious minds to discover the origin of the habit.

Dr. Louis E. Bisch cites the case of a woman of thirty-six who despaired of ever marrying and suffered from depression because she felt so thwarted and useless

"Tell me what you would *like* to do," Dr. Bisch instructed.

"My daydreams, you mean?" she asked shyly. "They are too numerous and farfetched, and most of them have to do with love and marriage. As I have already mentioned, I can cook, sew, and wash dishes—that's all!"

Dr. Bisch interposed, "And you have made it clear that you like none of these Suppose we see whether *any* of your *daydreams* have practical possibilities"

Well, this young woman thought she'd like to own a car, travel, be admired for her dancing, possess hazel eyes, be fifteen pounds lighter in weight, etc And, naturally, there were the usual daydreams about the tall, handsome, wealthy, perfect lover whose wife she would become, about living in a beautiful home with servants.

None of these items, however, seemed to have sufficient promise of the personal satisfaction of immediate fulfillment So Dr Bisch urged her to think back and try to recall daydreams of the past, perhaps when she was in her teens or early twenties.

"Once I had a notion I'd like to be a dress designer," she finally said.

"Why didn't you become one?" the psychiatrist inquired.

"My parents could not afford to send me to school, and I was too young and inexperienced to make an actual attempt and try to bluff it out."

"If the urge to become a designer was strong when you were young, I dare say it is still there."

"I believe it is," she exclaimed. "Strange I never thought of it before. I *could* afford to study now. I believe I will."

Needless to add, the most practical daydream, even though experienced years before and then forgotten, was the means through which this woman was emotionally rehabilitated and made happy. In her daydreaming, she was seeking broad, generalized fulfillment of her wishes. Defeat resulted until she selected a particular dream and took positive action to transform it into reality.

The power to daydream is a gift from the gods. It is the misuse of daydreaming that results in continued frustration and failure. The trouble with the ordinary garden variety of daydreamer is that he wants an all-encompassing and complete fulfillment of his dreams immediately. He dreams of more power and possessions than he can possibly handle effectively and refuses to settle for anything less.

Mr. Wantaby Bigquick, working in a minor job with an automobile-manufacturing company, can't be bothered learning the small details of his job beyond a point that just keeps him on the payroll. He wants to skip the minor steps. Once he applied for the job as head of his department, and it was refused because he was in no way prepared for it. Instead of equipping himself for more important work, he blamed his superiors and dreamed that someday he would be the head of the company and then his fellows would see what a superior sort of man he was.

Working in the same department with Mr. Wantaby

Bigquick is a country-bred immigrant named Nicholas Dreystadt, aged twenty-two. Now Nick Dreystadt is a positive type of young machinist. He dreams dreams, but he also is content for the time being to do better the work that is at hand and to learn every little detail of the work of his department.

Nick kept his dreams within control and tackled his problems in particular instead of demanding complete fulfillment of his dreams in one package for immediate delivery. He was made service manager for Cadillac in Chicago, and later this positive young man was drafted by the head office in Detroit. He became a vice-president of General Motors and not long ago, at the age of fifty-seven, was selected to head Chevrolet, the world's largest automobile producer. Wantaby Bigquick is still a disappointed machinist dreaming of the day when he'll head a great organization

Occasionally people turn to psychiatrists or psychologists for solutions of difficulties that could be solved simply by application of common-sense self-analysis. If you are convinced that your life is being twisted and controlled by chronic, negative daydreaming, you should by all means seek competent professional assistance. If, however, you suspect that you have simply been drifting into too much ineffectual daydreaming, if you feel you want to do some self-searching on your own power, the following questions realistically answered should be of assistance. Write down the questions, and under each put down a cold, uncolored answer. Remember you needn't show this paper work to anyone It's your own problem and your own search, so don't bluff yourself.

1. Have I had a sharply defined goal in life and taken specific steps for its attainment?

2. Have I ever determined on four or five specific

steps of preparation to carry me to my most immediate goal that must be attained if I am ever to accomplish my over-all objective?

3. If I identified those necessary steps, did I do everything in my power to take them, or did I rest content with a few halfhearted tries?

4. When I have encountered obstacles in the way of accomplishing my immediate objective, have I really fought the matter out or have I surrendered to self-imposed obstacles?

5. Have I actually tried hard to do what I now say I can't do?

6. When did I try—how long ago was that?

7. If I failed, exactly why did I fail? Was the failure caused by something entirely beyond my own control? Or was it because I didn't have a fighting heart?

8. Did I have a deep-seated, intense desire to accomplish my objective?

9. When did I first become convinced that I didn't have the ability needed to attain my goal? (Be honest now, for you can almost always peg the point at which you lowered the banner.)

10. What caused my conviction that I couldn't win my objective?

11. Was that conviction well justified, or was the cause something that I could have overcome if I had had a positive enough desire to fight my way through to victory?

12. Do I have good reason to believe that the cause or causes are still justified—or have some of the obstacles simply disappeared?

13. Does the thought and reality of engaging in competition with others inspire feelings of worry and anxiety?

14. If so, what, specifically, am I afraid of? Why? If what I fear came to pass, would it mean utter ruin or

would I still be able to land on my feet, even though temporarily embarrassed?

15. Do the fears that thwarted fulfillment of my desires still make sense?

16. If my goal were suddenly handed to me on a platter today, would its realization come in conflict with my old beliefs, would I be embarrassed in any way, would I be able to handle it with full confidence? [I knew a $10,000 man who was miserable when his dream of the branch managership at $25,000 was offered to him. He felt that he and his wife would be unhappy because of the social obligations involved. He had his dream and was unhappy. He turned the job down on the basis of his self-imposed limitations]

17. How many of my limitations have been self-imposed? Couldn't I have overcome many, if not most, of those limitations by positive action?

18. How often do I simply dream of accomplishment instead of taking positive steps toward it?

19. How often have I failed to step up and ask for that which I knew was good and within my reach?

20. Aside from my routine time on the job, do I put in more time and thought daydreaming than I put in on specific preparation for realization of my daydreams? [Many men and women daydream of being successful writers. Within five years some of them become reasonably successful by actually doing something about it, while the others in the same period simply dream of the day when they will be guests of honor at literary teas Jan Struther, who wrote *Mrs Miniver* and has been feted around the world, says she thoroughly enjoys *having written* but certainly doesn't enjoy *writing* The daydreamer tries to capture the fruits of *having written* without ever indulging in the positive labor of writing]

21 How often do I talk out my daydreams, talk about the things I'm going to do someday, talk about the "big deal" I have on the fire, talk about things I rarely do anything about, but talk until the voicing becomes almost the reality?

22. Do I have a tendency to dream too much of complete accomplishment, a broad, general over-all achievement, and to neglect or spurn or dodge the minor accomplishments in particular that all build toward the general gratification?

23. Do I dream about a bigger job and better pay without doing much in addition to my daily routines to accomplish that end? [The highest aim of the great majority of people is to hang onto their present job and be *given* or *voted* a raise or promotion. They are where they are, being paid what they get, largely because of self-imposed limitations and negative thinking.]

24. Am I simply mentally marking time and waiting for dreams to come true? [Psychologist William Moulton Marston in a two-year period asked 3,000 persons, "What have you to live for?" He was shocked to find that 94 per cent were simply enduring the present while they waited for the future; waited for someone to die; waited for "something" to happen; waited for children to grow up and leave home; waited for next year, waited for another time to take a long-dreamed-about trip; waited for tomorrow without realizing that all anyone ever has is today because yesterday is gone and tomorrow never comes]

In your own particular case, no doubt, other searching questions along these lines require carefully considered answers. After this self-quiz you may see more clearly why your dreams may never be fulfilled unless you take action to make your dreams come true.

These steps may carry you toward a more positive way of life:

STEP ONE: When a daydream keeps recurring, grab it by the ears, look into its eyes, examine its teeth, analyze it thoroughly. If the dream is too big or too far beyond your capacity as of now, try to break it down into parts some of which are within your grasp. Then switch your thought and planning to attainment of the presently possible. If you dream of being President of the country, the mathematical chances against you are tremendous—but how about office in your neighborhood associations or a village political job? Make part of your dream come true, and you may be happier in the process of realizing part of it than you ever would be in its complete realization Is your dream "If I had a million"? Take positive action to acquire that first hundred and then the first thousand. Except for inheritance, that's the way most millionaires made their dreams come true What are you waiting for?

STEP TWO: Dream no little dreams, but determine that you are going to take positive steps to make your very own dreams come true in full or in fair part. If you have a basketful of dreams and never have taken a positive step to realization of any of them, laugh them out of your mind and substitute dreams that offer a chance at control. Then *do something* about it. Don't just fan yourself with fantasies.

Sam Briskin was an immigrant kid of seventeen in Wilmington, Delaware He asked for a job. The foreman said, "Five dollars a week." The boy said, "I'll start *now.*" He dreamed of being his own boss. He saved money He met Betty Prosk in Chicago She was the sister of a friend. "When I saw her," said Sam, later, "I knew I was going to marry her." He did, and told her of his daydreams. Someday she was going to find herself married

to the head of a factory, and he would make money for her, and the workers would all be his friends He had some trouble on the way. Once the doctors gave him only six months to live, but that wasn't part of his dream. In 1923 he formed his own company. Within ten years he was a prominent replacement radiator manufacturer. He made automobile heaters. He established the Revere Camera Company of Chicago, making cameras and projectors—an outstanding company. His workers have prospered, with large pay increases freely granted. They love the boss and are his friends. He made his dream come true, positive step by positive step. Countless others have done likewise What are you waiting for?

STEP THREE: Understand that daydreaming is simply imagination running wild like a colt in the pasture. Look it over, creep up on it, rope that coltish dream, harness it, and you have power at hand, as have all who create new products, open up more important jobs, lay groundwork for constructive changes, acquire the riches that life has to offer. Have you asked for your fair share? Have you made your decisions? Have you really taken the positive action you know you need to take?

Perhaps you have heard one of the best loved lecturers of the century give one of his more than five thousand lectures or have read one of his numerous and influential books or his daily newspaper feature, "Let's Explore Your Mind." When a boy, Albert Wiggam dreamed of being a lecturer and author For his third platform attempt he had memorized a speech that began "Adams and Jefferson are no more." Albert stepped forward, bowed, and solemnly spoke, "Adams and Jefferson are no more," and became tongue-tied. He couldn't utter another word He bowed and sat down amid loud and humiliating applause. But he still had his dream and his positive determination,

and he became one of the most popular and highest paid lecturers in the country. What is your dream? What are you going to do about it?

STEP FOUR: Futile daydreaming may have become a pleasant little habit. Determine to halt each dream as it floats into your mind and examine it to see if it has present possibilities of action. If not, chase it out. You can hold only one dream in your mind at one time. Shoo the fantasies away by substituting thought about positive steps toward solving present problems. Smile at those futile fantasies, and tell them kindly, or indignantly if you prefer, that you are too busy thinking about more important matters to bother with them just now. Make them unwelcome. Tell those little visitors that you have declared a new mental deal and intend to give them the positive treatment every time they come to call and rap on your mental doors. Meet them promptly at the door: "Anything positive and realistic to offer today? No? Then, out you go . . . beat it, and I mean *now!*" Silly? No, indeed. This can aid in breaking up the habit of futile daydreaming, than which there is nothing sillier.

Susan was a career girl She had been advanced because of her good work, but she was frustrated by the man problem and fled into daydreams She let herself go dowdy, took no steps to meet people, gradually found almost complete escape from reality in her daydreams, in which she was the immaculate and beautiful fairy princess courted by knights in shining armor mounted on pure white chargers The reality of the office was in such sharp contrast with her dreams she became resentful of correction and change. She was fired. It took that and a psychiatrist to convince her that daydreaming can be silly. When she applied the hot foot to her visiting dream knights and snapped out of her dreams, she got another

job, joined two organizations, made the most of her appearance, looked good to a salesman. She didn't float down the aisle of the church with half a dozen bridesmaids, but she did say "I do" before a justice, and now she has the reality of a little cherub who keeps her too busy with formulas, drooling, and such to permit of much in the way of daydreaming about herself.

STEP FIVE: Determine that the only daydream worth having is one that merits positive striving toward its realization.

12. *The Positive Magic of Appreciation*

My nomination as the one word of greatest significance in the lexicon is *appreciation* When understood and used positively, *appreciation* is the most beautiful, the most powerful, and withal the most neglected and abused of all words I defy any reader to select one word of greater potentialities in the achievement of a balanced, satisfactory way of life

If you truly possess the full sense of the breadth and height and depth and quality of appreciation, you can fend off any blow life has to offer, you can soar to the high places and attain all of a great heart's desires Once you fully possess appreciation, you have the only world worth having at your command. For this single word encompasses in its sweeping embrace fine faith, great hope, sympathetic charity, all the essentials for an influential personality—one that wins love in its broadest sense and is capable of loving in return.

Your deepest hunger is for appreciation. Your most commonly recognized basic cravings are virtually meaningless without it Food loses its flavor, drink its refreshment, shelter its comfort, without appreciation. Without it there is no adequate gratification of the gnawing hunger for social acceptance, a satisfactory love life, or gratification of our ego impulses, as discussed in other chapters. It is appreciation that gives life true meaning Appreciation of you can come only from others, and the one best way to attain its inflowing nourishment of your life is by giving generously to others the appreciation they crave even as you and I.

There is positive magic in appreciation.

It is more than a word It is magic if you would have it so. Centuries ago the Romans developed the word *appretiare*, meaning to appraise or set a value on, from the words *pretiare*, to prize, and *pretium*, price. These Latin words produced the English words *appreciate*, meaning to set a value on and esteem the full worth, and the word *appreciation*, which modern lexicographers define as "the action of appreciating—a favorable critical estimate. . . ."

Here, again, we come to grips with the positive as opposed to the negative. Note, please, the positive *action* of appreciating. And note the positive synonyms for the word: esteem, estimate, prize, value, praise. Then note the negative antonyms: depreciate, despise, flout, misjudge, scorn, undervalue.

So, deep within you and me and all with whom we come in contact, is the very natural yearning to be esteemed and priced at our full worth, and we want the positive *action of appreciating*. We aren't crystal-gazers. We want to be *shown* over and over again. The knowing and telling and showing of appreciation can best be motivated by less miserly expression of gratitude and kindness. Self-appreciation is an unseasoned potion. We want appreciation from others. Our one best way to attain that expression is to accord appreciation to others as a deep and guiding positive principle of our lives and thoughts and actions.

From the great heart of the poet Helen Hunt Jackson came the beautifully expressive lines: "If you love me, tell me that you love me; the realm of silence is large enough beyond the grave" It takes no masterful imagination to hear the words "If you love me, tell me so" echoing from the hearts of millions through the ages—the plea of the silent hearts of multitudes today.

You can't very well go up to Joe or Jane Doakes and

say, "Please appreciate me," but you can ask them in a far more expressive way by revealing your own appreciation where it is due Sometimes the expression may cause a feeling of shyness to well up in the recipient so that there is no immediate response, but as often as not the revelation of appreciation will melt down reserve, and an appreciation in kind will flow back to you

There seems to be an almost universal fear of expressing gratitude. Perhaps this reluctance is interpreted by the unintelligent heart as indicating softness, weakness, or perhaps there is a fear that it undermines our feelings of adequacy and self-esteem. But it needn't be so. Appreciation is the flower of fine character. Only the churlish whose hearts are uneducated, whose sensibilities are uncultivated, whose emotions are unbalanced are incapable of expressing appreciation.

Nevertheless many are somewhat awkward about revealing their finer selves despite the desire that their fineness be recognized by others James Aldredge gives us an interesting example of this awkwardness in a story still current in a Berkshire community:

One day a chimney fire broke out in the home of a man who had recently moved out from the city. As he stared helplessly, watching the flames lick through the wall, there came a knock It was his next-door neighbor.

"Havin' a little trouble, eh?" said he. "Jes' fetch me an ax!"

The neighbor quickly chopped the plaster from the pipe hole, laying bare the smoldering framework. "Now fetch me a bucket of water!" he directed.

The fire was soon put out. When the native departed without another word, the city man supposed he had seen the last of him But in a few minutes he was back with a bag of plaster, a roll of wallpaper, and some

chicken wire. Carefully he tacked the wire over the hole and then laid on the plaster.

"I'll be back tonight," he said as he left.

That evening he put on the paper. He grinned as he remarked, "I papered this house myself. Lucky I had a roll left over, wasn't it?"

In ten minutes the job was done But before he left this time, the owner came straight to the point. "How much do I owe you?" he asked.

The native looked at him contemptuously.

"Not a cent!" he snapped. "Can't a man be neighborly if he wants to?"

With that he slammed the door and marched home.

But the city man did not forget the kindness. He waited a chance to show his appreciation.

One cold winter day the opportunity came. It was below zero that morning, and from his window he saw the neighbor trying to start his car. No amount of cranking seemed to work.

Quickly the city man went to his garage, got out his own car, drove into the next yard, and hooked up a tow line. Not a word was said by either man. After the car was running, the city man untied the rope and drove away.

Early the next morning the neighbor was at his door. "How much do I owe you?" he asked.

This was what the city man had been waiting for. "Not a cent!" he flung back. "Can't a man be neighborly if he wants to?"

"Guess so," said the native. And with a slow smile he started for home.

Positive acts of kindness and appreciation have a way of bouncing back. But even if the return is never detected, one shouldn't cripple his own sense of apprecia-

tion. He can better adopt the philosophy of that wise observer of centuries past, Marcus Aurelius, who wrote in his journal, "Today I shall meet an impudent man, an ungrateful man, one who talks too much. It is natural for these men to be like this: so I shouldn't be surprised or disturbed."

All too often when we feel appreciation we may tell others of our enrichment but take it for granted that the generous themselves understand how we feel. The wives of some men never hear the spoken words, "I love you. You are kind. You are generous." These strong, silent men may be willing to die for those they love, but it's not dying that is wanted or the daily devotion of labor to care for their loved ones—it's the *spoken* words that would flood a life with sunshine.

We should so live that in later years we do not have to say, as David Grayson did, "Looking back, I have this to regret: that too often when I have loved, I did not say so."

No one is too great to want appreciation and be benefited by it. Joseph P. Tumulty, secretary to President Wilson, related an incident that occurred in the White House when Wilson was at the peak of his power. An obscure editor of a little country paper in the West had sent to the President a letter expressing appreciation for something he had done. Tumulty reports that there were tears in President Wilson's eyes when he said, "Here is a man who understands what I am trying to do."

It is the essence of kindness to express appreciation, and too often we wait and wait for some outstanding event, when it's the little daily items of appreciation that could mean so much. A man on his way to becoming an alcoholic revealed in a burst of confidence that he was ready for suicide because, strive as he would to provide a beautiful home and cars and country clubs and luxuries

ous expeditions for his wife and children, he was convinced that they all looked upon him as a checkbook and nothing more. "Their hands are constantly held out to receive," he said as he downed a hooker of straight bourbon, "but so help me God, not once a year do they give me one tiny little word of appreciation. Couldn't one of 'em just once—just once, mind you—break down and say, 'Gee, Dad, that was swell of you' ?"

Don't wait to make the grand gesture of appreciation. It's the minor things that count, as expressed by an anonymous poet in a clipping entitled "The Little Things," found in my mother's Bible.

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing,

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter
If any little lift may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother."

If you love 'em, tell 'em!
If you like 'em, tell 'em!
If you appreciate 'em, tell 'em so!

And say it as if you meant it!

Charles Schwab didn't become a million-dollar-a-year man because he failed to understand people. He understood the yearning for appreciation. Said he, "Be hearty in your approbation and lavish in your praise."

The same principle was understood by the famous composer Handel. M. Rebecca Perry tells of the final rehearsal for the London performance of Handel's oratorio, *The Messiah.* The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth. . . ." She had perfect technique—faultless breathing, accurate note placing, and flawless enunciation. But as she finished the last note, Handel silenced the orchestra. Sorrowfully he said, "My daughter, you do not know that your Redeemer liveth, do you?"

"Why, yes," the soloist stammered, "I think I do."

"Then sing it!" Handel thundered. "Tell it to me so that I and all who hear you will know, and know that you feel the power and joy of it!"

Then he motioned the orchestra to play it again. And this time she sang the truth as she knew it in her heart, sang with no thought of applause, sang so gloriously that all who heard forgot the craftsman's work and wept under the spell of the singer's soul. And when she had finished, the great composer approached her with joyous, tear-filled eyes and kissed her on the forehead. "You do know," he whispered, "for you have told me!"

Kindness emanates from the appreciative souls, issuing rays that sterilize any contagion of humiliation and defeat. Only they can be truly great, perhaps, because the world is forever in debt to the kind of heart. There is a Malay proverb which says that one can pay back the loan of gold but one dies forever in debt to those who are kind.

Appreciative kindness is a lesson in universal love and

the first rule of etiquette. Robert Browning understood this. His artist son gave an exhibition of some of his pictures. One day, in the absence of his son, the poet received distinguished visitors and showed them about the exhibit He left them for a moment to greet an unannounced visitor.

The new guest was embarrassed when Browning offered his hand, and she stammered, "Oh, I beg your pardon, sir, but please, sir, I am your cook! Mr. Barrett asked me to come and see his pictures"

"And I am delighted to see you," said the poet, giving her a warm smile. "Take my arm, and I will show you around."

Another man with an understanding heart is Louis B. Mayer, the noted Hollywood motion-picture magnate, who is reputed by some to be done on the six-minute side. But there are those in the cinema colony who know that when the great actress Marie Dressler was in the late stages of her fatal illness Mr. Mayer visited her almost daily. In his efforts to buoy her spirit and give her hope, he took a new script on each visit and discussed it with her as a possible future vehicle. He knew there was slight chance that she would ever leave her bed, but his days were not too busy for his kind errand.

With mere knighthood a man could be lost in a crowd, but when knighted by kindness he is easy to discern, as was Sir Bartle Frere, when he was governor of Bombay. His wife, accompanied by a male servant, went to a crowded station to meet him on his return from a trip. She told her servant to go look for Sir Bartle.

"But how shall I know him?" the servant asked.

"Simply look for a tall gentleman helping somebody," she said.

With no further means of identification, the servant

lost himself in the crowd and soon found a tall man helping an elderly lady from a car. He had found Sir Bartle

Appreciative kindness provides such gracious giving. It is, as Mark Twain observed, a language which the deaf can hear and the blind can read. The great actress Sarah Bernhardt knew this language in all its inflections. She kept a bowl filled with coins on a secluded hall table in her home One day, one of her visitors observed that some of her departing guests quietly visited the bowl and removed some of the coins. Her observant visitor lingered until the others had gone and then asked Bernhardt about the bowl.

"All of my friends, particularly those who are in need, know the bowl is there," the actress explained. "They know why it is there. It enables me to offer them aid when they need it, and them to accept it, without the embarrassment of asking for it."

But one need not be famous and wealthy to indulge in the art of gracious giving. Marion Simms tells about a little friend of hers who seemed to know this almost instinctively. The little girl's allowance was gone, and no money was available to provide a gift for her sister's birthday, but the child found a way.

When the sister opened her birthday packages she found an envelope tied with a ribbon. Inside were three slips of paper with these neatly printed gifts:

Good for two dishwashings

Good for two bedmakings

Good for two kitchen-floor scrubbings

In the days that followed the sister "spent" her thoughtful gifts

Another illustration of gracious giving from an intelligent heart is provided by Walter B. Pitkin:

Wong Hop ran the one store and the one restaurant

in a Nevada mining town. The war came and took most of the town's population—all young men—for all branches of the service and for war factories. Everybody in town owed Wong Hop for groceries and meals; so it was plain that this sudden departure would ruin him. Folks wondered how he would take it.

Wong Hop gave a farewell dinner to his friends and customers The town was sure he would delicately suggest that his guests pay their bills. But no.

The dinner was a Cantonese marvel. After the town had stuffed down the dessert, Wong Hop moved over to the door and shook hands with each departing guest. Deftly he pressed five dollars into each hand as he shook it farewell and Godspeed.

"See here, Wong Hop," said an old-timer. "Why did you do that? All those fellows owed you a lot of money. If you don't collect it, you'll be bankrupt. Why did you give each one five dollars?"

"It makes my face to shine," answered Wong Hop.

What have you done recently to make your face to shine?

Nothing?

Why?

Because so often you have failed to receive appreciation? Samuel Leibowitz, the great criminal lawyer, saved seventy-eight persons from going to the electric chair, and yet not one of them ever even bothered to send him a greeting card at Christmas. Art King, an ex-Marine, established a "Job Center of the Air" broadcast and placed twenty-five hundred veterans in good paying positions, one for as much as $12,000 a year, and received thanks from only ten. There was a man from Nazareth who healed ten lepers, and only one of them bothered to thank him.

Reluctance to express appreciation by either word or

action seems to be almost as deep-seated in human nature as the craving to be appreciated. Don't expect appreciation. Give it. You will give appreciation if you have the intelligent heart. The reward for giving bread of appreciation to the hungry of heart? It will help you to acquire the positive way of life. It will make your face to shine!

13. *The Greatest Thing in the World*

THE GREATEST THING in the world is faith. Positiveness is inherent in faith. There is no such thing as a negative faith. Doubtless this is a paraphrase of some wiser writer, but there is not enough skeptical, negative darkness in all the world to put out the light of one small candle of positive courageous faith.

Just what is this greatest thing in the world—how do we define it?

It has been said that where knowledge ceases, faith begins.

It has been said that faith is believing what you know isn't so.

Webster's dictionary says that it is "the recognition of spiritual realities and moral principles as of paramount authority and supreme value."

The New Testament says, "Faith is the substance of things hoped for, the evidence of things not seen."

John Wesley asked a group of friends for a definition of faith, and when no one gave a satisfactory statement he turned to a woman possessed of deep spirituality.

"What is faith?" he asked her.

She replied simply, "It is taking God at His word."

"That will do," the noted clergyman replied "That is enough for us all"

Make your own choice of these or other definitions. But whether you realize it or not, your daily life of thought and action is based on faith—faith in the timepieces that awaken us, faith in the purity of the packaged breakfast food, faith that the automobile starter will work, faith in the dependability of trains You have

Moreover, if Vāyubhūti's argument were to be p[illegible]
end with Devadatta's being identical with the

faith that, by and large, your friends and associates and loved ones are honest and loyal, a faith and courage of the commonplace without which life would be futile

As for me, I'll take "the substance of things hoped for, the evidence of things not seen."

Things hoped for! Things not seen! I have a friend of scientific trend of mind who is skeptical of the qualities of faith Despite the fact that he shuns churches, he leads a daily life of action more truly Christian than that of some men of the cloth I have known But "scientific proof" is a fetish with him. As an avocation he plants little seeds and bulbs and glories in the bloom that comes months later. Things hoped for! Long, long before the advent of television he anticipated the reality to come. He wrote a check for his television set—the check itself was evidence of the cash not seen Now he turns the dials and has the evidence on the screen of things not seen between the studio and his living room The scientific proofs that this man adores have come as the *result* of faith—they don't *precede* faith. First there is faith and vision of things hoped for and not yet seen, and from the faith are later born the scientific proofs of the power of faith. Last night this kindly man showed me with modest pride a choice begonia created through processes not seen in an ugly little bulb He *thought* it was beautiful; so did I. He *said* with full confidence there would be no contradiction that the bloom was beautiful. So did I I didn't have the heart to demand of him *scientific proof* that the flower was beautiful His wife played exquisitely on her cherished Steinway I didn't ask him to give scientific proof that the music was beautiful. His daughter of ten, whose adoring eyes follow her daddy wherever he goes, threw her little pajamaed body into his arms and hugged and kissed him good night. His eyes glowed. I didn't ask

him for *scientific* proof that the child loved him dearly.

Somehow this scientific friend prompts recollection of the story of Chateauneuf, keeper of the seals of Louis XIII He became known for his deep religious faith and when only a lad of nine discussed religion with a scoffing nobleman, who needled him with challenging questions and finally said, "I will give you an orange if you will tell me where God is."

"My lord," the boy replied. "I will give you two oranges if you will tell me where He is not."

We can't give you scientific proof that faith is real money in your pockets, but we can give you the true story of a skinny, hungry young man who wrote skits for a Greenwich Village supper show and received as wages the only meal he had each day. Even that meal was in jeopardy, for while his audience was easy to satisfy, his early work wasn't very good.

The owner of the restaurant decided to give his young writer a bit of advice "I'm feeding you now," the proprietor said, "but someday you're going to starve if you don't get a real job and work at it and make some real money."

"I've got real money," the skit writer said and moved his hand in his pocket as though he was jingling real coins

"Real money, bah!"

"I believe in myself, and that's money in my pocket," said the young man. "Faith in yourself—that's money in your pocket! Listen Someday I'll be so famous that the great will ask me where's the best place to dine, and I'll send them down here. Because you've been my friend."

The restaurant man shrugged and gave up. The skit writer grinned, jingled his coins of faith in his pocket, and later went on his way. Years passed, and one night

when the famous Anthony Eden was in this country on a diplomatic mission from England, he was missed by the reporters. There was no trace of him in the famous night places. One enterprising reporter found him, however. The Honorable and Mrs. Anthony Eden were dining in a little restaurant and talking with the proprietor about their valued and noted friend Noel Coward, who had sent them to Greenwich Village to dine, just as he had promised the proprietor years before.

Noel Coward holds no patent rights to faith. Long ago Schlegel said, "In actual life every great enterprise begins with and takes its first forward step in faith." William James, who sired American psychology with a wisdom that has enriched generations, said, "Our belief at the beginning of a doubtful undertaking is the one thing that assures the successful outcome of our venture."

No one withholds faith, inner peace, and the positive power of belief from you or from me. Faith is there waiting for the taking. Taken today, it can begin to perform its feasts of magic, for faith is positive and banishes negative doubts. Faith is the focal point of the positive attitude of mind. George Russell, the Irish editor and poet, knew this, and he said, "We become what we habitually contemplate." Marcus Aurelius knew this, and he said, "A man's life is what his thoughts make of it." Ralph Waldo Emerson was also aware, and he said, "We are what we think about all day long." After years of study and observation, Walter Dill Scott, one-time president of Northwestern University, said, "Failure or success in business is primarily not determined by mental capacity but by mental attitudes."

We have the testimony of Dr. Smiley Blanton, eminent psychiatrist, that your mental attitudes, your lack of faith or loss of it can mean the end of even life itself.

"Recently I saw a woman who was recovering satisfactorily from a major operation," Dr. Blanton reports in *Guideposts*. "She thought her marriage had been happy, but about a week after the operation her husband came to the hospital and told her he wanted a divorce Suddenly there was nothing left for the woman to believe in; life collapsed with a black crash. She began to run a temperature, and refused to eat. In a few days she became unconscious, and died.

"No physical reason for her death could be discovered. But her faith had been destroyed, and life was not worth the effort of living without it."

There are other deaths, little deaths that kill us a bit at a time, when we lack faith in ourselves and so surrender the power that can be had for the asking. Dr. David Harold Fink, author of *Release from Nervous Tension*, tells us about a young golfer who was a master of the sport but could never win a major tournament because of his attitude toward himself. When playing alone or with friends, he shattered course records but in a tournament he consistently failed.

Dr. Fink ascribes the failure to the golfer's mental attitude. He had been born on the "wrong side of the tracks" and learned to play golf while a caddy at a fashionable country club. He became so expert he was employed as the club professional, but never could he shed the thought that he, the former caddy, was "not supposed" to lick the "big shots" Dr. Fink says that, deep inside, the young golfer had a feeling that the club members were "better" than he was, and because of this mental attitude he couldn't defeat them in tournament play.

The psychiatrist declares that if you have the idea you are "supposed to" be a slave you will act like one and feel guilty if you don't. If you get the idea you're sup-

posed to be a queen, then you'll begin to feel, and act, like a queen.

Let's examine the magic power of faith at work with a mayor and a bandit. Years before he became Secretary of War in President Wilson's cabinet, Newton D. Baker was mayor of Cleveland. During that period he had an experience with a bandit which he confided to William Dinwoodie.

One evening in the suburbs Mayor Baker was seated alone in his car when a revolver was thrust through the window and a young man barked, "This is a holdup."

"I was frightened—make no mistake about that," Mr. Baker recalled. "My first thought was to give him my pocketbook and be done with it. But something in the young man's face appealed to me. I couldn't think of him as a professional robber.

" 'Won't you tell me why you're doing this?' I asked

" 'I've got to, *mister*,' the bandit said. 'There's no one willing to give me a job and I'm hungry.'

" 'Suppose I were to offer you a job,' I said. 'Suppose I were to give you some money—a loan say—until you could get back on your feet?'

" 'You mean that, mister?' the youth was incredulous.

" 'I mean every word of it,' I assured him.

" 'Okay, mister, what have you got in mind?' he asked me."

Mr. Baker gave him his business card and a ten-dollar bill. The bandit lit a match and looked at the card.

" 'Cripes, sir, you're the mayor.' I nodded. 'Is your offer on the level? You're not trying to give me the double cross?' "

Mayor Baker assured the youth he was acting in good faith, and the young man drifted away. Later that evening

a business friend scoffed at the mayor's faith in the youth but promised the requested job. The next day a scrubbed and neat young man matched the mayor's own faith by risking immediate arrest and appeared in the office. He took the job and steadily advanced to a position of some importance.

Here we have glimpsed the magic of faith at work in the lives of others. No doubt if you search back in your own life you will find that the finest things that have ever happened to you have been preceded by faith and supported by the positive attitude. The negative folk make a faithless journey through life, creeping like infants with eyes cast down. The positive individuals with faith lift up their eyes to far, fine horizons and with dauntless courage are driven ahead by a force within, a confidence and a trust that there is good in this life that is worth fighting for.

Here are five guides that may help you to achieve faith:

1. No matter how desperate your circumstances may be, realize that it is never too late to turn the switch of faith that can release an almost magical power within you. You have everything to gain and not one little thing to lose by striving for the courage expressed in "The Ballad of Sir Andrew Barton":

> Fight on, my men, Sir Andrew says,
> A little I'm hurt, but yet not slain;
> I'll lie me down and bleed awhile,
> And then I'll rise and fight again.

Faith may not come easily to those who have been dominated by the negative attitude of mind. But if they

have—and they *do* have—the remnants of fighting hearts, they should realize that faith is like a spiritual second wind for body and mind.

"Second wind," said the psychologist William James in his essay on "The Energies of Men," "is a reality which can be found and used when needed." It can't be found, he continued, on the other side of "the first effective layer of fatigue, which is an efficacious obstruction on this side of which our usual life is cast. But if an unusual necessity forces us to press onward, a surprising thing happens. The fatigue gets worse up to a certain point, when it suddenly passes away and we are fresher than before. A third and a fourth wind may supervene. We have evidently tapped a reservoir of new energy, hidden until then by the fatigue-obstacle, which is usually obeyed. There may be reservoir upon reservoir of such energy."

The writer Joseph Gollomb has told about taking William James at his word. When a youth, Gollomb broke into a trot a mile away from his home, and this is what happened.

"At the quarter mile, as always, I felt every muscle in my legs and waist a burning tract of pain, and iron closed on my chest just when my lungs and heart seemed about to burst.

"I stumbled on, praying to William James that what I was feeling was only that 'first effective layer of fatigue.' It certainly felt 'effective'

"Suddenly, a miracle. Something extinguished the burning in my muscles, the iron about my chest vanished, I drew in the easiest, longest, sweetest breath of air in all my life, and instead of legs I felt as if I had wings. I trotted past the mile end, on and on, until I knew it was no mere dream I was having, but I had broken through barriers I thought forever closed to me.

"In my exultation I was sure I knew what Robert Browning meant when he wrote:

For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall become first a peace out of pain. . . ."

Faith, the second wind of your spirit, is yours for the asking.

2. Realize fully that you can have neither physical nor mental nor spiritual strength without faith as the "evidence of things not seen."

Dr. Norman Vincent Peale urges us to an adventure in self-discovery. He says we need to realize the power that is in us and behind us; we need to rely upon it and draw upon it We "do not know our own strength," he says, and maintains that, although we are giants, we think we are pygmies and consequently we act like pygmies. We simply won't believe in the power available to us and limit ourselves constantly with negative thoughts and attitudes toward life.

The golden key to self-discovery and belief in ourselves, says Dr. Peale, is the realization that we are powerful, *not in ourselves standing alone,* but only *in relation to something bigger than we are* Dr. Peale maintains that belief in yourself as something by yourself will only make you conceited and you'll end up in frustration and defeat. But believe in yourself as an instrument of something bigger than yourself, he declares, and you release undreamed-of powers and at the same time develop humility.

3. Declare a quiet period for yourself each day. Make

time for a few minutes or more of seclusion from the bombarding pressures of our times. Turn off the radio and television and clamor of woeful headlines, and indulge in the luxury of quiet contemplation There can be an actual physical and mental relaxation of the nerves in such a period.

The noted physicist Albert Einstein, in common with other highly intelligent men and women, knows this trick of the quiet mental redoubt. Einstein was attending an especially tedious and boring meeting one day when a fellow scientist turned to him and softly said. "This must be terribly boring to you, Professor Einstein."

"*Ach, nein,*" denied the professor. "On occasions like this I retire to the back of my mind, and there I am happy."

There was a carpenter from Nazareth who spent forty days and nights in the wilderness to achieve quiet for contemplation There was Mahatma Gandhi, one of the great leaders of recent times, who knew the value of quiet periods. In such periods he gained the insight that made him the leader of a multitude—and that without the aid of a single atom bomb or machine gun.

In such quiet hours one can invite composure and let the heart reach out for understanding and faith. Such hours expel cynicism, salve the wounds so carelessly inflicted by a thoughtless world, banish self-deception. A quiet mind invites faith, and faith brings as its companions, peace and strength and hope.

4. If life's cynicism has hemmed you in and its frustrations have so completely battered you down that you can't recall faith on your own initiative, go to a qualified psychologist or psychiatrist or seek conference with and the teaching of the ever-increasing number of clergymen who have been astute enough to learn the rudi-

ients of everyday psychology and the methods of practical counselors.

5. Come to understand that the negative attitude is a rejection of faith. Faith is a positive working force of mind that grows stronger with constant use. The laurels of hope and strength that true faith bestows are not a cushion to sit upon but are a crown of triumph over mediocrity to be worn proudly and confidently.

14. *Your Pattern for Positive Living*

YOUR PATTERN for a more positive way of life emerges from the development of true maturity of mind and experience from which you derive your daily education. This pattern can be used for reference in checking on the attitudes with which we face our problems in all walks of life.

You realize of course that all negatives cannot be omitted and that the important thing is to have a positive attitude of mind, a positive outlook, and positive goals that provide control over the necessary negatives. The magazine editor must be negative in rejecting one thousand manuscripts for one that he accepts in support of the positive project of regular publication. The housewife must be negative in culling the bad strawberries from the good to attain the end result of a good shortcake. The positive attitude has positive good objectives.

CHANGE YOUR ATTITUDE

From these negatives	To these positives
Fear	Courage
Failure	Achievement
Doubt	Optimism
Hesitation	Decision
Suppression	Fulfillment
Sour views	Enthusiasm
Defeat	Victory
Frustration	Gratification
Confusion	Clear thinking

Loneliness	Friendship
Inhibition	Daring
Skepticism	Faith
Evasive rationalizing	Realistic fact facing
Alibiing	Productive performance
Cynicism	Hope

If you are mature or are in the process of attaining full-fledged maturity, you must desire and want to understand more fully the astonishing magic and power in the development of these capacities required for fully living:

1. *The capacity to think and act confidently and ask for what you want.* You test your desire by asking: Is it good? Is it just? Am I ready for it? If the answers are clearly "Yes," you are entitled to it. Then you ask for your desire, and with surprising frequency you attain it. If, however, you are blocked in its attainment by the negative attitude of others or circumstances entirely beyond your control, it is far better to realize this situation at once and take positive steps to attain your desires in other ways than to go on being indefinitely barred from the fruits you are entitled to.

If you don't know clearly what you want and are capable of having and holding, but don't ask for it, others are justified in believing that you are quite satisfied.

I know one man who applied this test and took the positive step of asking for what he wanted, supported by clear-cut reasoning and a positive program that resulted in an immediate promotion and a doubled income. I also know an executive who was buoyed up for three years by the promises of an employer. He applied the test and asked for fulfillment of the promises. Denied, he soon left, established his own business, acquired a

fortune larger than that of his former employer, and achieved independence and happiness beyond anything he had formerly contemplated. Oddly enough, the positive thinking and positive approach involved in sane use of this capacity usually work out for the mutual benefit of the recipient *and* the grantor. The principle is broad and workable in various phases of life and its proper application brings fruitful results The wise man or woman develops the capacity to think and act confidently and ask for what is desired if it is good and just and now due.

2. *The capacity not only to accept but to assume responsibility with self-starting initiative, to make decisions, and to act upon those decisions.* A revealing index to the effectiveness of an individual is found in the amount of supervision required for his daily tasks and the results achieved by the performance of those tasks. The man or woman with a predominant negative attitude is usually the one doing the least desirable chores, following a rote set up by someone else The more positive you are, the greater the responsibility you are able to accept and the better able you are to reach out for more responsibility on your own initiative. The more negative you are, the more indecisive you are You await the decisions of the folk with the positive attitude. Persons who have mastered the positive attitude are the ones who carry the heaviest responsibilities and take initiative in making and acting upon decisions.

3. *The capacity to do work that needs to be done simply because it needs to be done, even though your own immediate desires are sidetracked temporarily.* The truly positive individual will, if necessary, perform required tasks even though they may be dull and yet will not become discouraged and will not give way to feelings of futility. But while performing the needed and

uninspiring tasks he will evolve plans that support hope and so will work toward escape, so far as it may be possible, from the humdrum necessities of daily living.

4. *The capacity to take it on the chin.* If you are a mature and positive person, you will be able to bounce back from the blows life deals out. You will draw on your inner power to withstand unreasonable impositions, stupid leadership, the blindly struck blows, without becoming a frustrated, bitter, self-defeating individual. The positive man or woman will develop the resources to rise above circumstances, to develop positive plans and goals, and strive persistently toward their attainment.

5. *The capacity to reveal appreciation, affection, love for others beyond your own selfish ends, and devotion to good causes.* Mere appreciation and love within your heart are not enough. There must be development of the capacity to *reveal* what is in your heart, to reveal it by word and by act as a positive force. Negative hoarding within of such impulses makes them sterile.

It is the unselfish revealing by positive word and act that enables us to attract the best of love.

6. *The capacity to banish loneliness and to make and hold friends.* Freedom from loneliness can be attained only by the performance of positive acts and revelation of the desire for friendship. The lonely sit and yearn within, longing for someone to come and be friendly, and by their very negative inaction build a wall against what they secretly desire.

There is no such quality as negative friendship. No one ever wrapped up a bundle of friends and left them on a doorstep. The gift of popularity is asked for; it is sought positively. Study the lives of the most popular people you know, and you will soon see clearly that they

reach out for friendship. There is no magic about it. Anyone can have the rewards of friendship if he takes positive steps to attain them. The most popular people in any community are the ones who perform acts of friendship. They don't simply sit and wish. They share a cake. They write notes. They send clippings of interest to others. They organize meetings They perform a thousand and one inconspicuous little acts of warm kindness. They make telephone calls. They smile as though they meant it. They congratulate others. They are interested in others and what others are doing. They *express* that interest. They remember birthdays and other anniversaries and events and *do something about it.* And remember that like attracts like. It is virtually an axiom that positive persons are popular, negative persons are lonely.

7. *The capacity to minimize or even rise completely above feelings of envy and jealousy, remorse and self-pity, worry and cynicism.* These are all negative termites that destroy self-confidence and inspire feelings of inferiority. They involve negative factors and emotions that make life miserable for all who possess them and all who come in contact with their victims.

8 *The capacity to cooperate with enthusiasm and carry a full share of the load even under the most trying of circumstances.* The mature and positive person is never a shirker, never a parasite. He uses his abilities positively, effectively, fearlessly toward accomplishment of good results. He carries his own weight and his own full share of the load without dodging or whining. He does worthwhile work within his own area, not necessarily spectacular work, but good work toward good ends

9. *The capacity to face life and its daily problems realistically, without rationalization and self-deception.* This capacity is developed fully by adoption of the posi-

tive attitude of mind that rejects the negative expectation of failure, expectation of unhappiness, expectation of rejection, expectation of trouble that so often is attracted by the expectation, just as the lodestone is attracted by the magnet. Clinical psychologists have revealed that there is a success type of personality and a failure type of personality The positive man or woman is dominated by the WILL TO SUCCEED, while the negative individual is governed by the WILL TO FAIL. Dr. Karl Menninger, eminent psychiatrist, declares that many people are actually "afraid of success."

10 *The capacity to yield in unimportant matters but still fight to the wall and then go on fighting to the end in defense of your dignity of heart and integrity of character.* The truly-positive-minded man or woman is fully capable of rising above the petty bickerings of little people; but all too often minor compromises wash away the foundations of self-esteem and make it easy to surrender conviction to expediency until the sound structure of integrity is rotten.

A man has paid me the compliment of thrice reading my book *Make the Most of Your Life*, and we are in perfect agreement over this paragraph in that book:

"Think back over incidents in your own life, and you will see with piercing, honest eyes that your gravest difficulties have arisen through your own shortcomings. When you have been weak and not given full force to the fine faith and power of character that lies within you, the result has been failure, a failure of your own asking. As you examine these incidents, be perfectly honest, banish the easy alibis, and you can almost mark on your mental calendar the point at which you stopped wanting hard enough to hold to what you believed within your heart.

Note that point where you stopped striving and gave up the fight and became the victim of circumstance. You know in your heart of hearts that there was a definite moment when you let your faith falter and your character ran up the white flag of dangerous compromise or surrender"

My reader nodded in full agreement and became retrospective. When he was a young and inexperienced man associated with an older businessman he brands as utterly unscrupulous, they were discussing the possibility of paying dividends from their business to widows and other inactive stockholders The young man knew that the dividends should be paid, but the older man, driven by false positive desires, exclaimed, "if we pay fat dividends, we'll never be able to get hold of that stock and win full control of the company." Because of youthful negative hesitation and indecision the young man let the decision go by default, entirely against the dictates of his own conscience. It was all perfectly "legal" and well rationalized, even though it was a questionable practice The dividends were not paid, and later the older businessman acquired the holdings of the discouraged stockholders and control of the company. He proceeded to strip his young associate of a fortune through perfectly "legal," though unscrupulous, "management" It is regret of the surrender, not the loss of large sums, that haunts my acquaintance today. The negative attitude exacts a high price from its vassals

Development of these capacities wins for anyone the power of positive living that is the one best and immediately workable opportunity to win:

Freedom from fear and worry
Freedom from remorse

Freedom from self-pity
Freedom from loneliness
Freedom from envy and jealousy
Freedom from self-hatred
Freedom from cynicism
Freedom from emotional insecurity
Freedom from inferiority
Freedom from indecision and evasion
Freedom from negativism that in any form sours the milk of good human relations

The art of positive living requires that we be specific. That we know what we want That we ask for what we want. That we have well-based plans that we support with sound decision and persistent action. That we be optimistic in outlook That we be constantly on guard against negative thoughts and negative practices That we practice the positive approach to life until it is automatic. The power of positive living is limitless.

THE END